

THE ECLECTIC REVIEW,

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Art. I. *Collekten-reise nach Holland und England, nebst einer ausführlichen Darstellung des Kirchen—Schul—Armen—und Gefängniswesens beider Länder mit vergleichender Hinweisung auf Deutschland, vorzüglich Preussen*, von Theodor Fliedner evang. Pfarrer in Kaiserwerth bei Düsseldorf. 2 Bde. pp. xxviii. 986. Essen-bei Bädeker, 1831.

[Collecting-Tour to Holland and England, with a circumstantial Description of the Church Constitution, Establishments for Education, and Systems of Pauper and Prison Discipline in both Countries; and a Comparison of them with those of Germany, and particularly of Prussia: by Theodore Fliedner, Minister at Kaiserwerth, near Dusseldorf. 2 vols. 1831.]

WHILE the appearance of the present Work from one of the provincial presses of a foreign country, precludes the necessity of an apology for our delay in taking notice of it, our regret that it was not earlier in our power to do so, is certainly lessened by the fact, that the instructions with which it is so richly fraught are no less valuable in our own land now, than they would have been at any former time. Our attention was first directed to it by a very distinguished and amiable professor in Northern Germany, who visited this country in the spring of the last year; and it is after a second perusal of the entire Work, first supplied to us from his private library, that we are now induced to lay before our readers some idea of its valuable and varied contents. Should the commendations we think proper to apply to it, lay us apparently open to the charge of deviating from the strictness of critical justice, let it be remembered that, on some of the more ordinary topics of remark, our criticisms would be misplaced; that, in much that regards the style and language of the Author, we are of course incompetent authority; and that our deep conviction of the substantial merits of the Work, the diligence, sa-

gacity, and care with which our Author made his observations, and the ability with which he has recorded them, form our principal motive for introducing him to the British public.

Mr. Fliedner is not however altogether unknown, we believe, to many of our London friends, though we have not been so fortunate as to make his acquaintance. The Work now announced, is the narrative of part of a journey made by him in Holland and this country some years ago, in pursuance of a plan which he had formed, much to the credit of his judgement as a man, and of his feelings as a pastor, in order to engage the sympathies of foreign Christians on behalf of the people of his charge. This congregation, of not quite 200 souls, arose in 1778 out of the establishment of a velvet-manufactory at Kaiserwerth, which many of our readers may remember as a little village on the Rhine, not far from Düsseldorf. Full religious freedom had been conceded to them as a Protestant parish, though dwelling in the midst of a Roman Catholic population, by their temporal sovereign, himself a Catholic, the electoral prince of Rhine, or Palatine-Bavaria. Hardly, however, had Mr. Fliedner, who had pursued his theological studies with great distinction and success at Göttingen, been a month resident among them as their pastor, when, through the unexpected failure of the manufactory, on which the whole population of the place depended for support, the parish was brought to the brink of ruin. There being no endowment of any consequence, the salaries of the minister, organist, and sexton, the repairs of the church and minister's house, and several other expenses, were defrayed by voluntary contributions. These were necessarily suspended, since even those who were not connected with the manufactory, either as proprietors or workmen, were more or less concerned in its prosperity. The poorer inhabitants were destitute of bread; and even the house of the minister, which had eleven years before been pledged to the owners of the manufactory as a security for monies advanced for the building of the church, was liable, through their failure, to be disposed of with the rest of their effects. In this extremity, application was made to the nearest ecclesiastical authorities, but in vain. They, though applying for aid in the highest quarter, (i. e. the Prussian Protestant Government, under which the whole surrounding country had passed some time before,) met with no success. But, as this is a subject on which the Author has undertaken to explain, it is our duty to let him speak for himself.

‘ Thus was the congregation left to their own resources, with the sad prospect of being compelled in future to dispense with a minister of their own, as they had indeed once before been obliged to do for four long years. Nay, even to lose their school; since the Catholic communal council had applied for its dissolution, and the removal of

the children to the nearest Catholic schools. Without church or school, without pastor or teacher, in the midst of a zealous Roman Catholic population, to say nothing of the proselyting spirit of a priesthood so little friendly to the light, as but recently to have taken away, and, as was said, even burnt some Catholic Testaments which had been found in the possession of their people, this little band of Protestants had no prospect, but that they, too, should be overspread with the surrounding darkness.

So helpless, indeed, did the condition of the parish appear to the Protestant ecclesiastical authorities, that they declared to me, it must come to nothing, and offered me another charge. What was I to do? To abandon like a hireling, and look with unconcern upon the ruin of a confiding congregation, which had called me from a distance—from a foreign land—to be their pastor! Had I in such a spirit thought to bear the name of a servant of Christ Jesus!

I therefore determined, in confidence in the true Lord of the Church, to seek help for my congregation, far and near, from the charity of Christian brethren' Vol. I. pp. 2, 3.

Thus disappointed of assistance from either his ecclesiastical superiors or the Government, (a Government which professes to provide for the religious instruction of the people, and which, although its instructions are sadly frustrated by the rationalist clergy, to which it gives its sanction, it is but fair to say, takes greater pains to act up to its profession than any other Government, with the questionable exception of that of Holland,) our worthy Author, when the private voluntary exertions of his own little flock were, after forty-four years' continuance, suddenly and hopelessly crippled, was obliged to seek the private voluntary benefactions of foreign Christians. For this purpose, he visited Holland and England, we are happy to have understood, with all desirable success. The results of his observations during this and a subsequent journey to Holland, are before us in the present volumes. We understand that those on England have been prepared for publication, but remain in the Author's hands for want of encouragement. This we very much regret. We entertain no doubt that, with regard to much that characterizes Great Britain,—all that regards our ecclesiastical constitution—the character, relations, and influence of the several denominations—the state of education—our charitable, correctional, and penal establishments—our religious societies—and the peculiarities of our domestic and social life, whether resulting from national or other causes, would have received from him a far more exact and adequate representation of their operations, form, and spirit, than has been given by the speculative, vain, and hasty Von Raumer to many of the subjects he has handled.

The order observed by Mr. Fliedner in the arrangement of his varied matter, is that suggested by the progress of his journey; the best, in our opinion, for the general interest of the Work, though

it obliges the more inquisitive and thoughtful reader to complete his investigations on some of the more important topics, by combining the information of detached and distant chapters. The 'personal narrative' itself furnishes, indeed, little more than the accidental connecting link between the more important and extensive descriptions of scenery, manners, and institutions; and is, for the most part, very discreetly, we should have been happy to say unexceptionably, handled. But it is the fate of those who 'make haste to be rich to fall into a snare'; and our excellent Author himself, having been for some months obliged, though for the benefit of others, to give a large share of his attention to the gathering of filthy lucre, is not exempted from 'the common lot.' It forms, indeed, the exception; and his course on this delicate ground, is on the whole highly honourable to him; but he is not clear of having, on one or two occasions, suffered his disappointment on an application, to bring him down from his accustomed candour and uprightness of judgement to an unfavourable opinion of the motives of persons who refused him aid. We should have been glad, on account of these moral inconveniences and disadvantages of the 'begging system,' to have been able to go a little further into the subject; but the superior interest of the remaining portions of the Work will allow us to cite only two passages from this part of the narrative, and they shall be taken from the brighter side. In the first, the Author acknowledges a hasty error of judgement in reference to others' motives; and we present it as an instance which shews the necessity of caution and candour, even under very unfavourable appearances.

'I soon found, however, by another example, that a person collecting for charitable purposes is not justified, on every occasion in which he is refused or but poorly assisted by persons represented as wealthy, to consider them penurious or unfeeling, but should remember that he is often misinformed and ignorant of their actual situations, and that it is impossible accurately to know their motives. Thus, I applied to an old gentleman, who had had been described to me as rich, but he at once refused me. The house, carpets, vases, mirrors, chairs, and marble decorations in the apartments, indicated great wealth; and I could not, therefore, on withdrawing, suppress a secret feeling of displeasure at his niggardliness. A few days after when, in conversation with a neighbouring clergyman on the progress of my object, I took occasion to complain of this want of charity, as I considered it, I heard, to my astonishment, that only a few weeks before, through the failure of a nephew, whom he had too fondly trusted, and who had been speculating deeply in state securities, he had lost all his fortune, and in his old age was reduced to want.' Vol. I. p. 33.

The other passage will speak for itself.

'The longer I remained in Amsterdam, the greater was the interest

excited. Many collected for my people without my knowledge ; especially the son of the then French-reformed Minister, Chevalier, who was secretary to the Bible Society, and appeared to be a young man full of the love of Christ. He had circulated a copy of my papers among his acquaintance and several of the lower class of town's people ; and through their numerous small contributions, gathered a very respectable sum. On one occasion, being in the house of a tradesman who had very cordially subscribed, one of the young women of the shop came up, and modestly enquiring what success I met with, put into my hands the addresses of several persons who had expressed an interest in the object. I took and thanked her for them, but, as she retired, could not help expressing to her master the surprise at this interest excited in me ; when he informed me, that she was one of the most zealous collectors for my congregation, and that from the penny contributions of her different acquaintances she had already forwarded many guilders to M. Chevalier, but with the express stipulation, that her name should not be mentioned. He added, that during the last four years, she had collected upwards of 1400 guilders (£116 13s. 4d.) for the Missionary Society, of the female branch of which she was a most active member. I afterwards discovered in conversation with her, that she was a truly excellent Christian woman, deeply read in the Scriptures, and altogether devoted to the service of her Lord ; yet, in the experience of his unspeakable love, counting all her own works nothing, and herself undeserving of the smallest thanks.' Vol. I. pp. 34, 5.

We recommend to the consideration of our more influential readers, this notice of one in humble life, who did 'what she could ;' deeming it only right that wherever our Author's self-denying enterprise is mentioned, 'this' also 'which she hath done, should be told as a memorial of her.'

But it is time that we give our readers some account of the more descriptive parts of the Work, its representations of scenery and life. In these we think the Author very happy : he has an eye for general effect, and, on occasion, it is no less evident, that he is capable of a profound and just analysis. In his first or proper Collecting-Tour, he visited most of the principal cities of Holland ; and he afterwards made a second journey to authenticate his former notices, and observe the peculiarities, now fast disappearing, of the northern provinces of Gröningen and Friesland. During his lengthened residence in Amsterdam, he took occasion to record the result of his observations on the various public services of religion in the Dutch churches, and from opportunities then afforded, he has also given an account of the division produced in the Lutheran Church of Holland towards the close of the last century, by the spread of infidelity among the clergy, and of the consequent appearance of a new, or, as it was called, restored Lutheran Church, which had its origin and principal seat in that city. The various distinctions which now obtain

among the Dutch Anabaptists, also, there first attracted his attention; in addition to which, we have accounts of the various *charitable* establishments, and the system of prison discipline prevailing in the city, and of the Author's excursions to the well known villages of Broek and Saardam. Rotterdam again is presented to us as the head quarters, so to speak, of the various *religious* societies, especially the Bible, Missionary, Tract, and Sunday School Societies, on all of which the Author has made several very judicious and valuable remarks. In connection with these Societies, the remarkable variety of confessions which exist in Rotterdam, has given occasion to a description of the peculiarities of religious life in that city, and to a notice of one of the most distinguished parties in the church, that of the Remonstrants. With an account of the charitable establishments of Rotterdam, and an appendix, our Author closes his first volume.

The second commences with his 'collections' at the Hague, the residence of the court, and the seat both of civil and ecclesiastical government. Here Mr. Fliedner enters into an elaborate representation of the constitution of the established Reformed Church, both as it formerly existed, from the end of the sixteenth century till the year 1795, and as it has existed since January 1816, when it was remodelled after the return of the exiled royal house of Orange, by a decree of the present king. On this subject also, the extensive information and talent of the Author have suggested various interesting observations. The general subject of the poor laws, and the special character of the pauper-colonies, are also here considered. These, with a notice of the *Rynswoude* orphan institution, the Society for the encouragement and support of the military service (*Maatschappij ter aanmoediging en ondersteuning van den gewapenden dienst in de Nederlanden*) and the fisheries and baths at Schevelingen, complete our Author's labours at the Hague. At Leyden, he investigates the whole university system, with especial reference, as may be supposed, to the study of Theology. This investigation is conducted with most exemplary diligence and care; and if, in the comparisons which he has instituted in some other parts of the work, between the institutions of Holland and of Prussia, we have sometimes detected Prussian prepossessions, the chapters on the want of any special spiritual oversight of the students in Prussian universities, and on the imperfection of the practical branches of Theological education in them, vindicate him most effectually from the suspicion of a bias here. These chapters are, indeed, admirably written, and deserving of the deepest attention from all who are interested in theological education, whether in institutions professedly national, or in such as are supported by voluntary contributions.

At Haarlem, Mr. Fliedner had an opportunity of witnessing

the operations of the elementary and normal schools. On their organization, routine of duty, and objects of instruction, as well as the character, standing, and emoluments of their teachers, he has also said much that is truly valuable; and has discussed their excellencies and defects in comparison with those of the schools for which Prussia is so much renowned. The organ, and the tulip-gardens are, of course, noticed in their place, as is the less celebrated but interesting Teylerian Museum. The curiosities of Dort, (or Dordrecht,) its literary societies, (*Maatschappij tot Nut van't Algemeen*,) and a picturesque description of the water-country between Dort and Gorkum, follow towards the end of the Work: it closes with a view of the prevailing methods of pulpit instruction, and an elaborate and admirable critique, in scientific order, of the most important works which have appeared in every department of Dutch Theology since the commencement of the present century. To do justice to such an accumulation of interesting matter, is, of course, not easy within the limits to which we are confined; but we will endeavour to select such portions for translation as will not only justify the commendations we have given, but excite in German readers a desire to peruse the whole, and put those who are unacquainted with that language, in possession of the spirit which pervades the Work, and of a few fragments of its most valuable information.

In the following extract, our readers will observe the effect produced upon a still and meditative German mind, by the life and bustle of a commercial city.

'As, weary and exhausted with the labour of collecting, I have wandered through the streets of Rotterdam, often have I been refreshed with the lovely scene presented by the loaded canals, and by watching the busy crowd which rolled by along the streets and quays. Rotterdam is confessedly the finest city of Holland. Who that has once enjoyed the prospect on the Boompjes, whether walking on the promenade itself, or viewing from a steam-boat off the shore, the long alley of trees which shade the high river bank, above them the row of stately palaces, and over all, the masts of giant East Indiamen pointing to the heavens, while underneath the Maas sea-like rolls majestically with her green waves, but must have had his senses astonished and amazed at this majestic spectacle of nature and art, even if he have not seen the ships in their holiday attire, adorned with flags of every colour from the bolt-sprit to the topmast-head, and glittering by night with thousands upon thousands of lights of every hue, reflecting themselves in the obscure deep, as I was fortunate enough to do on occasion of a royal visit.

'Turn we now in the direction of the other streets along the canals (much broader and deeper than those of Amsterdam) which draw off from the Maas into the city, and see the large merchant-vessels with barges and boats lying thick before the warehouses, loading and unloading, ships coming and going, we hardly know if we be in the

middle of a sea-port or a city. Both are here united, the bustle of the harbour and of the street. There is an English ship discharging her cargo of cotton bales. One knot of porters drags them off the deck, and throws them out on the quay. There they are immediately turned over by another party, and the holes secured, while a third attends to carry them away. Here lies a first-rate Dutch merchantman, bound for the Eastern Islands, taking in her freight of European goods for foreign consumption. While the men are busy hoisting in the merchandize, here is a company of joiners nailing up the chests, there one of coopers replacing damaged hoops with sound. Before us pass a crowd of fishing-boats just come in from the river; a multitude of impatient buyers are already waiting for them on the strand. Behind, a line of fruit-boats presses on with their tempting load, deep into the heart of the city. Opposite lie vessels burdened with towering piles of hay and straw, while waggons on every side are pouring in to take a portion of the load on their own shoulders. In the distant background, on the Maas, distinguishable by clouds of rolling smoke and its lofty chimney, flies a steam-boat like the hurricane along. But hark! deep thunder rolls! one—two—twenty-four discharges of cannon intermingled with wild hurrahs. I hurry to the river side. There—there—ploughing her way in the distance, goes the gay East Indiaman, which has just said farewell, already in full sail, flags and streamers waving. She is steering for the distant East: six months must she look out in vain for her destined haven, before the green coasts of Java brighten in her view.

When I look again upon the streets, the land is as busy as the water. There go a team of panting horses, dragging heavily a loaded waggon. Before and after, roll a multitude of little warehouse cars, drawn by one, two, or three men; light chaises rattle between; butchers' and bakers' boys hurry along with their neat meat and bread barrows. Innumerable porters pass in all directions under their burdens; masters and servants, maids and mistresses, move on with hasty step; barrow-men with fruit and greens, stop panting with their cries. Each pursues his own object; no one concerns himself about the rest: all seems to be confusion. But see how dexterously one moves out of another's way, how admirably the multitude wind through the moving throng of horses, beasts, and men, and the instant they are free, rush on as if pursued. Ah! there at last the torrent is hemmed in; up flies a drawbridge. A ship, refusing to lower her proud masts, glides majestically through the opened way, over-topping the high portals of the bridge. The impatient throng is kept waiting on both sides, reading meanwhile the lottery and other placards which have been posted up, and thickening visibly more and more, as fresh coaches, waggons, beasts, and men come up. The bridge-waiter has at last held out his rod and wooden shoe, and got his toll; and the bridge swings slowly and carefully downwards. But venturous youngsters have not been able to wait so long. They have been clambering up the raised bridge on both sides, holding fast by the side railing, and now they are descending as it sinks. But, just as they are going to jump and hurry over, up springs the bridge again into the air, for the under half has fallen above the upper, and the bold climbers stagger

back terrified. At last the bridge is lowered into its right place, the iron fastenings are fitted to each other, and the bolt is shoved through. Now presses the throng in wild haste over the creaking way. Coachmen and drivers, anxious to redeem the wasted time, and unable to wait till the foot-passengers are over, flog their horses forward, crying, "look out!" and the timbers bend, groaning beneath the load. Meanwhile, the more courageous endeavour to push by the waggons, and the timid wait in fretful impatience. . . . At last we are all safe over, and the old swarm and bustle is renewed, nay, doubled, for we are coming to a market street.' Vol. I. pp. 313—317.

We must here cut short the extract, remembering that a densely thronged and variously costumed market is probably not so strange a sight to our readers as it seems to have been to our Author. Indeed, many of his descriptions derive their principal attraction from the subjective colouring thrown over them, and the inferential light which they thus reflect upon himself, the more interesting as he represents a class. National and professional characteristics of a very instructive and engaging kind, are, we can truly say, presented to those who have an eye for them, in our Author's impressions of art and nature, especially the latter. The German mind in general may be described as exhibiting a predominance of the speculative and contemplative habit, (distinguishing these epithets by the different degrees of energy which we conceive they are understood in common parlance to denote,) over the inductive, the reflective, and the practical. This, at any rate, is comparatively, if not absolutely the case. And we consider our Author as a German in whom this national feature is distinctly cognizable, though qualified by perhaps a stronger natural tendency than usual, to occupations of the latter class, drawn forth and cultivated experimentally by the necessities of his profession. Indeed, we look upon him as a good man, actuated by deep and fervent religious principles, in whom the conscientious discharge of the duties of the Christian Ministry in their proper spirit, has powerfully tended to develop all these varied elements of character, though meek-eyed contemplation still holds, as by birth-right, the upper place. Thus, while, in the midst of his busy and self-denying labours of love, we have seen illustrated in the preceding extract, how unreservedly his mind opens to the impressions of active life,—a more extensive acquaintance with his volumes serves to shew how beautifully this natural spontaneity of emotion is unfolded amidst the quiet scenes of nature. Indeed, it is well for his readers that it is so; for Holland, with much that is peculiar, has little that is picturesque. With the exception of part of Guelderland around Arnhem, which exhibits a more varied outline, and a portion of the country between Amsterdam and Utrecht, where rich plantations, sheltering and adorning the tasteful retreats of the Dutch

merchants, form, as reflected in the ever-winding river under the warm glow of the setting sun, a landscape which all would acknowledge to be beautiful,—there is little there but for the real children of nature. To those whose homage is restricted to occasions when they see her invested with magnificence, dignity, or terror, or, as is far too commonly the case, own her only with the imagination, not the heart, in the gorgeous descriptions of oriental luxuriance, or the extravagant and impossible scenic *compositions* with which our lighter literature abounds, the milder, more serene, more sober aspect she assumes in Holland, offers no attractions, and presents no claims. But it is otherwise with our Author. Though a dweller on the Rhine, and acquainted, as from his residence at Göttingen we cannot but presume, with the Hartz scenery, it is evident, from the whole complexion of his narrative, that he could yet find real delight in the verdant meadows of the Netherlands, with their lowing herds, their balmy breezes, and their changing skies. The loveliness and ‘*friendliness*’ of nature, (the latter a sentiment peculiarly German, and indicating, as we think, when genuine, great transparency and depth of speculative fancy,) would seem never to have appealed to him in vain, but, on the contrary, to have found in his simplicity and truth of character the proper conditions of a just appreciation. Neither does he appear (if we may avail ourselves for once of a much abused term the better to demonstrate the abuse,) to be less familiar with the *holiness* of nature. Not, indeed, according to the shallow and affected pedantry of the so called cockney school, whose allusions we must acknowledge ourselves frequently unable to make out, although their *πρωτον Ψευδος* in this instance evidently usurps the place belonging to the Scripture doctrine of the consequences of the fall;—nor even after the unaffected and far deeper mysticism of Mr. Wordsworth, whose unquestionable power of enchantment over kindred minds, pantheistic as it often is, reveals under the most simple forms of beauty and of grace, the presence of a spirit of error, the exquisite adjustment of whose snares to the intellectual and tasteful ‘spirit of this age,’ goes far to remove the difficulties which press on Ancient Testimonies respecting heathen oracles, and the magical power which seems to be ascribed to the Egyptian sorcerers in the earliest books of inspiration;—but according to the truly scriptural idea of God’s sanctifying omnipresence (Exod. iii. 5.), and that consecration of external nature which results from its universal impression with the traces and character of the Divine perfections. Into this our Author evidently enters with his whole soul, and that not only when he for the first time sees the ocean, an occasion when we might naturally expect some marks of admiration, or when he enjoys marine excursions, if we may call them such, from Amsterdam to Saardam or the Friesland coast, but even on

the sandy downs which separate the lower country from the flood of waters.

‘As my departure [from Haarlem] drew near, I was invited by the brothers Kyborg to take a farewell walk with them to the Downs. I cheerfully accepted the proposal, in order to get one more view of the sea on that side. We directed our course towards the so-called *Blue Stairs*, the highest elevation of the downs, which rise here in the back-ground in the form of undulating sand-hills; proceeding first through fruitful fields and by numerous country houses, then through the pleasant little village of Blumantha, where excellent vegetables are reared on the sandy soil of the downs, and where, on their sunny side, many country houses have been erected, which are surrounded by little vine-hills. . . . At length we clambered with difficulty up the steep, high summit, feathered round with bushes of helmet-grass, wherein the wind sported. My companions here pointed out to me the incalculable usefulness of this unsightly grass. No shrub, nor any other grass than this, will grow in the loose sand. It first bores with its wedge-formed root a passage deep into the earth, and then spreads out its innumerable radicles in every direction through the sand, so that no wind can eradicate it. At the same time it shoots up its blades in the form of a high bush, and thus protects the soil from the violence of the wind. Else would these hills of moving sand long since have been blown away, and a free entrance opened for the sea into the lower cultivated land. What admirable wisdom reigns in nature!—Where man’s highest art and wisdom would be insufficient to provide a dam or barrier, there does the Providence of God make of a shabby-looking grass a durable bulwark against wind and sea! By the time we had climbed the hill, the heavens had become overcast with clouds, and the clear prospect over the wide sea was closed up before us. We felt, however, that we had no right to be discontented, for we had discovered a new wonder of divine wisdom and goodness in the helmet-grass, sufficient to call forth delight and gratitude. I brought some ears of it away with me as a memorial, and we returned to the city highly gratified with our excursion.’ Vol. II. pp. 387—389.

This extract will suffice to illustrate the spirit with which our Author traces in nature the footsteps of an omnipresent Deity; a spirit which, contrasting as it does with the mystic pantheism to which we have referred, harmonizes in the most perfect manner with that which pervades the poetry of Cowper.

We do not remember if, of the many English travellers in Holland who have described their tours, any have furnished a representation of the water-country, as our Author very properly terms it, between Dort and Gorkum; but we have no doubt that the following description of it will be both new and interesting to many of our readers.

‘On the 24th of January, I left Dort for Utrecht. We first crossed an arm of the Maas, and afterwards continued on the high dam (or artificial bank) as far as Gorkum. This day presented to me such a

water-landscape as I had never seen before. Numerous as such prospects are in Holland, those I had before seen were as nothing to the present view. Before us and on our right was nothing but water. The two broad-streaming arms of the Maas were again united above Dort, and now formed a sea. Ships glided swiftly by us, or were visible in the distance—oars splashed far and near in the glittering spray—but land was only to be seen afar off. Land lay, it is true, on the left at our very feet. But what kind of land? Swimming in the water, above which it scarcely rose six inches, retained above the surface only by a multitude of broad trenches, and overgrown with osiers, reeds, and rushes. Of these the former are used for roofing, the latter for floor-mats, by the inhabitants, whose houses hang on the declivities of the dam, while its upper or level surface, scarcely from twelve to fifteen paces wide, serves them for a street. There lie the dwellings scattered in long rows on both declivities of the bank, like swallows' nests adhering to the eaves of a house. . . Far as the eye can reach over the insecure and slippery soil . . . no place is to be discovered but the dam, which is a long, narrow sand-bank, stretching through this water-country, wherever the small proprietor can find a safe foundation for his home. Neat and pretty rests his dwelling on the little hill; and though consisting only of a single story, from fear of overcharging the foundation, still does it offer to the weary wanderer a friendly and comfortable welcome. Every window-shutter is prettily coloured, the house on all sides is neatly painted, the door-steps are always laid with sorted stones, and even the gutters are paved so as to distinguish them from the street. The brass rods of the window curtains glitter from afar, and streams of light are reflected in every direction from the shining milk-pails. At every house-corner you may see the servant-girls busied with cloths and brushes of every sort and form, rubbing the furniture, scouring the steps, nay, scrubbing away at every broad stone before the house. The master meanwhile sits comfortably by his door, with pipe in mouth, his tobacco-box and charcoal-pan before him, and spitting-box at his feet. Close by is the assiduous housewife, surrounded by her children, making the water boil for tea, to refresh their thirsty tongues. Unwearied with this interesting scene, we were nearly an hour driving through the village. House stands close to house on both sides of the dam. Where any room is left between them, it is enclosed by a trim quickset hedge, within which grows a plantation of reeds intended for the covering of their houses, or for sale. Intermingled with these lie heaps of osiers and other growth, cut from the surrounding beds, and designed for coopers' and other uses. The cutting of these is the principal winter employment of the proprietors, and the produce forms one of the principal sources of their living, and a considerable article of commerce. The reeds are cut every year, the rushes every two years, the osiers every four. Here and there among their wood heaps stand lofty hay-ricks, which are usually all disposed of by the end of the winter. When the long-desired Spring has at last arrived, the boat which has been kept waiting at the foot of every house, is joyfully resumed, for this is both house and workshop to them, their pasture and their tillage.

Now again the eye can get a distant view. What is it which seems to keep itself with difficulty above the water? Dark, desert islands, remarkable for nothing but their broad, low level, and the ruins of an old solitary tower. What means, then, this relic of departed times? "That," exclaim my fellow-travellers, one and all, "is the house *Merveede*," the single remnant of seventy-two villages which once flourished here, but which, above four hundred years ago, in the year 1421, were, through an indescribable flood, overwhelmed and swallowed up in their loose foundations. "Lord, how unsearchable are thy ways! verily thou art a God that hidest thyself." Vol. II. pp. 408—411.

The broad sheet of water which covers these ruins, is called the Biesbosch. Some portions of the land are described as having again emerged from the water, and been restored to cultivation. But new mischiefs threaten. The streams both of the Maas and the Waal have been observed to be still continually, though gradually, on the rise, through the accumulation of sand in their beds, and menace future and more extensive desolations, unless the cutting of a canal which has been contemplated from Gorkum to the Zwyder See, should effect an adequate diversion of the waters.

Denying ourselves, as we must do, the pleasure of extracting the description of Broek, so far renowned as the quintessence of village-prudery; of Saardam, with its delightful situation, friendly exterior, countless wind-mills, and historical memorials; and of a most picturesque evening sail upon the Y or Tai, on his return from the latter place to Amsterdam; we content ourselves with a translation of the Author's voyage from that city to Friesland: we select it not on account of any superior interest which it possesses, but because it furnishes in its conclusion an easy transition to other subjects of the Work.

On a beautiful evening in the month of August, I embarked at Amsterdam, on board a ship bound to Harlingen, in order to sail over the Zwyder See to Friesland. There was little company on board, and that little not very attractive. Society, however, was by no means necessary for my entertainment. My eyes were chained for a long time to the stately metropolis in the back-ground; then we were surrounded on both sides by the green shores, with their flocks and herds, their villages, steeples, and wind-mills. Monikendam and Edam appeared to the left, some islands to the right; ships sailed swiftly by us; sea-mews wheeled in flights around our sails; porpoises sported playfully upon the waters, until a thin, semi-transparent veil of commencing darkness was thrown over the entire scene. The moon's influence was visible, though she herself tarried long behind the clouds, producing a lovely twilight, which still yielded to the eye matter for contemplation. On a sudden, in the remotest horizon, something bright broke forth upon the sky. Can that be the moon rising in her beauty? No! it is the light-house of Enkhuysen. First,

we are gradually approaching it; then we see its clear streams of light thrown off on every side from the long tongue of land on which it stands; at last we have left it behind us. My wearied eyes now required rest; I descended into the cabin, and turned into my little hammock, where sleep soon overtook me.

Awake and up next morning at the earliest dawn, I hastened upon deck. The scene was entirely changed. We were now in the open sea. Upon the left, at least, the sea stretched out further than the eye could reach. Upon the right, the Friesland shore rose more and more into view above the billows, and seemed swimming to meet us. Before us appeared, standing out above the level of the water, the stern of a Danish vessel, which a short time before had sprung a leak on leaving Amsterdam, and had here gone down. The crew had got off in the boat, detaching and carrying away with them the mast and rigging. As she was only laden with ballast, the loss in addition to that of the vessel itself was inconsiderable. Meanwhile it served powerfully to remind us how insecure we should have been in our weak planks upon the deep, if the hand of the Almighty had not held us up in safety on its surface.

The wind now rose and blew more freshly. The heaving surges beat upon our ship. More sails were unreefed, and we stretched with arrowy speed towards the Friesland coast, which still lay at a considerable distance. Now we began to descry the triple row of piles of Norway fir, with which the Frieslanders are obliged to guard their coast against the fury of the waves, since it lies unprotected either by hill or down, and the ground is a stiff clay. A multitude of church towers peered up above the fruitful, richly-populated soil, at Staveren, Hindelopen, Workum, Bolsward, Makkum, Franeker, and other places. It was now I had my attention first directed to the near relationship of the Friesland dialect to the English language,—as, for instance, in the word *tjerk*, which so nearly resembles the English *church*, *tj* being pronounced like the English *ch*. Many other instances were also pointed out to me. The English sailors, I was also told, are able to make themselves understood by the people who live upon the coast, without any acquaintance with the Dutch language in general. I was afterwards much interested, when I had been some time in the province, to remark that the peculiar dialect there spoken, while, in the instances referred to, it seems to form a bridge from the German to the English, in very many more completes the line of descent from the German to the Dutch, and thus indicates the common origin of both those languages from the German. For instance, the German *wald*, in Friesish *wold*, becomes in Dutch *woud* [*ou* being pronounced as in the English word *house*], in English *wood*. So again, the German *kalt*, in Friesish *cold*, remaining the same in English, is in Dutch *coud*. Our German *stüber*, again, altered in Friesish to *stüver*, becomes in Dutch *stuiver*, and in English *stiver*; and the German *neu*, in Friesish *ny* [but pronounced exactly as in German], becomes in English *new*, and in Dutch *nieuw*. It is also remarkable that many Friesish words end in *a*, as in old German.' Vol. II. pp. 79—82.

Our Author has here ventured a glance, as will be at once perceived, upon a field in which his countrymen have acquired no small renown. It is surprising enough that, throughout both his volumes, this is the only place where any observations are offered upon the comparison of languages*; and we really cannot compliment him on any great achievement on the occasion. Not only is he far from happy in his instances, probably from haste, but his theory is altogether wrong. That the languages in question present a vast number of analogies, is matter of universal knowledge; that the Friesish dialect, in many of its vocables and forms, more nearly resembles the German and English, or German and Dutch languages respectively, than either of them does the other, we are also prepared to believe; but that it is to be regarded as an offshoot from the German as now spoken, or as indicating either the order or the fact of the descent of the Dutch or English from the high German, we cannot admit. With every disposition, therefore, to be grateful for this concession to our language of the honour of so distinguished a parentage,—though weakened, we must own, by the implication that, as it is derived to us through the impure channel of an uncultivated dialect, our yet remoter connection may be expected to bear the marks of progressive rudeness and corruption,—it seems to be our duty modestly to shew its inconsistency not only with the actual fact, but with the almost unbroken evidence of the whole body of ascertained principles of grammatical science in relation to such a case. Instances, no doubt, have occurred, of languages as pure and perfect as the high German (which, it must be borne in mind, is that intended here by Mr. Fliedner) being, by the gradual mixture of dialects, the importation of foreign idioms, and especially the extension of their use to those to whom they were not native, subjected to a progressive and irretrievable corruption. Such we admit to have been the case with the Greek language, which, having been first corrupted into the *κοινή διαλεκτος*, has finally assumed the form of a new tongue in the Romaic or modern Greek; and similar, though not such extensive deterioration, has taken place in the Arabic language as spoken on the northern coast of Africa; but these are not in point. We have here in fact no case of deterioration at all, but one of progressive cultivation and development, as will be obvious from the examination of this Friesish dialect in connection with the Platt or low German, and the earlier Anglo-Saxon; which latter must by no means be

* With the exception of a line or two occurring in p. 121 of the second volume, which we had overlooked, and where the Author merely repeats the observation, that many of the Friesish words had retained a nearer resemblance to their German mother-tongue, as he had before remarked, than is to be traced in the Dutch.

confounded in its improved form as expressed in the writings of King Alfred and the venerable Bede, and susceptible of grammatical exposition, with the ruder spoken language of the pirates who infested the Northern Seas. The Friesish dialect, and the low German as still spoken by the uneducated in the north and west of that country, comprising far more elements in common than those our Author has adduced, are, there can be no question, still surviving remains of one common parent tongue identical with this earlier Saxon; which language, having, since it was brought over to this country by our Saxon ancestors, been continually subjected to a multitude of foreign influences, has only in the extensive and more undisturbed regions of its native soil, been permitted to expand its natural fulness upon a uniform principle of self-development and organization. The records of history put us in possession of the whole case, and illustrate the relation of the high German and the English, and again of the high German and the Dutch, to say nothing of the Danish and other related languages, as one of collateral descent: all are children of a common parent, which formerly occupied a large extent of the shores of the Baltic, as well as of the interior of Germany, where it has left no doubtful traces of its occupation.

It would be interesting to point out, in addition, the scientific relation to each other, of what we presume we may, without offence, call the two most distinguished branches of this common stock, the high German and the English; as well as the peculiar and distinctive characters of their formation as respectively scientific and historical; but want of room forbids it. Those who are interested in such disquisitions can easily follow up for themselves the hint we have thrown out; and enough has been said, we trust, to shew the error into which Mr. Fliedner has fallen through too hasty observation from a false point of view. We should have been much more surprised at such an error in so intelligent and judicious an observer as our Author unquestionably is, had we not often had occasion both to see and to feel how exceedingly easy it is to incur such oversights, amidst calls and occupations of more engrossing interest. Younger students of grammar will perhaps take notice, from this instance, what slender ground is furnished by verbal affinities for *mere* theorizing on a question so historical as the formation of language, how valuable soever they may be as indicating a probably important object of investigation, or as supplying hints on which the successive steps of a productive investigation may be pursued.

But we have detained our Author far too long on his sea voyage; and since he has been, as our readers will presently perceive, some time in sight of shore, it is but fair to let him land. He is bound for Friesland on a tour of observation; and as this is a tract of country still rich in ancient customs and tradi-

tions, and but seldom visited by English travellers, if we find his journey interesting, we will follow him.

* Harlingen, the place of our destination, had, with its pointed and its flat towers, been long in sight. At last, towards eleven in the forenoon, we sail between the two light-houses into the harbour. It is a pleasant place, intersected, like most other Dutch towns, with canals, which are shaded with trees. I spent the afternoon in visiting the town school, and proceeded in the evening by the Schuyt to Franeker. The way is delightful and varied, passing at one time through meadows, at another through corn-fields, then again by country houses, villages, and lime-kilns.' Vol. II. p. 82.

Let us be pardoned if the mention of Franeker recalls to our recollection the name of a distinguished fellow countryman, the celebrated Congregational Theologian, William Ames, who was Professor of Divinity there. To how many of our persecuted forefathers did Holland, towards the close of the sixteenth century, and during almost the whole of the seventeenth, afford a refuge and a home! There, Robinson and Ainsworth, in the earlier days of Independency, Mead, Howe, and not a few others, during the later sufferings of the denomination, as well as many of the clergy of the Kirk of Scotland during the armed establishment of Episcopacy in that country by the second Charles, far from the noise and rage of the oppressor, were permitted to abide in peace, and exercise in safety the functions of their sacred ministry. May God grant that the churches which remain in Holland, as surviving memorials of the labours of these good men, may continue true to the principles of their illustrious founders!

Franeker no longer possesses an university. This has dwindled into an athenæum, which Mr. Fleidner describes, and which we intend to notice, with the other establishments for education. Our Author also gives a very particular description of the astronomical machinery of the ingenious and excellent Eise Eisinga, which has been purchased by the king for 10,000 guilders, and an annual pension of 200 guilders, to be continued to his son and grandson till the survivor dies. These remarkable works were constructed in the private dwelling-house of the inventor, and, though deemed of such importance as to procure a description of their use and merits from Professor Van Swinden, of Amsterdam, which has gone through two editions, are the production of the leisure hours of a man of business, who had never received a scientific education.

Leeuwarden, the capital of the province, and the next place our Author visited, is described as a well-built town, intersected as usual by canals, and distinguished for its house of correction and a handsome town-hall. Mr. Fleidner here observes:

* There is a great display of wealth both in town and country, and large sums are expended by females on their dress, which in no other province has remained so distinct, or been so faithfully handed down from generation to generation without alteration, as in Friesland*. One ornament universally adopted by females, a few most fashionable ladies of the higher class excepted, consists of a band of gold worn round the head, very broad over the temples, but narrower round the back of the head, and which costs from one to two hundred guilders [i. e. from nine to nearly eighteen pounds]. Even maid servants wear these, and hoard up their wages for years together, that they may not be destitute of the universal ornament. They are given to female children, though usually of silver only, as early as their fifth or sixth year: these, in the twelfth or thirteenth year, are exchanged for larger; and these again are, in the eighteenth or twentieth year, supplanted by the band which is to be retained for life. Poor people have them of silver,—the very poor even of copper or pewter;—but the latter are not often seen. In cloudy winter evenings it has happened, even in the streets of Leeuwarden, that these bands, with the lace caps which are worn over them, have been torn from the wearer's heads, and carried off. This having occurred still more frequently in the suburbs and fields, they are often very prudently left at home by those who are out late in the day. The females of the old Fleming-Anabaptists either abstain altogether from the use of this ornament, or wear a small one of a very ancient form. Many ladies, however, wear in addition a golden band across the forehead, set with jewels, and fastened with a diamond pin, a necklace of gold or coral with a golden clasp, and valuable ear-rings of the same material; the whole amounting frequently to the value of 2000 guilders [i. e. between 160 and 170 pounds]. The heads of the Friesland women are very commonly almost as round as a ball; the cause of which, as I was told upon enquiry, is, that they are pressed into that shape in their infancy, with a view to add to their beauty. The bands also add to this round appearance of the head. Vol. II. pp. 91—93.

On his way to the free colony of Friedrichsoord, our Author had occasion to travel on the road from Steenwyk to Zwoll, which he describes as being very good. The villages are well built, though not exactly in the Dutch style: 'the children

* Those of our readers who take an interest in antiquarian researches, may thank us for giving, in a note, the title of a work mentioned by Mr. Fleidner as exhibiting a very interesting collection of the older costumes of Friesland and the other northern provinces. It is as follows: *Afbeeldingen van de Kleeding, Zeden und Gewoonten in de Batavische Republiek, met den Aanvang der negentiende Eeuw. &c.* [Delineations of Clothing, Manners, and Customs in the Batavian Republic, &c.,] published by Maaskamp, in Amsterdam. The work contains twenty-two copperplate engravings, in 4to, very beautifully coloured, with particular descriptions in Dutch and French.

‘also’, he continues, ‘laughed in a more light-hearted, pleasant manner when they saw us, and even the adults were gayer and more talkative than is usual in Holland, so that their character seemed nearer to the German. Soon, however,’ he adds :

‘we came to extensive, desolate tracks of moor, where neither house, tree, nor bush was to be seen, nor any living voice to be heard, but the loud cry of the lapwing ; where, on both sides of the narrow dam along which our road lay, marshy swamps and pools of black stagnant water succeeded each other in wearisome monotony, and only heaps of turf, and here and there a solitary straw shed for the turf-cutter, rose above the barren flat. Never had I imagined such a melancholy wilderness, such an inhospitable waste ; and heartily rejoiced was I at night-fall to reach the little town of Heerenveen.’ Vol. II. pp. 93, 4.

Into the Author’s lengthened description (vol. ii. pp. 95—116) of the free colony itself, as well as of the colonial agricultural school at Wateren (pp. 117—121) ; the orphan, invalid and pauper colonies at Veenhuizen (pp. 122—132) ; and the compulsory pauper and convict colonies at Ommershans, with his judgement on the comparative advantages and disadvantages of the free and compulsory institutions (pp. 141—164) ; it is impossible, with the vast quantity of interesting matter we have yet before us, that we should attempt to enter. We must leave this province with the following draft of a farm-house interior.

‘From Veenhuizen I returned to Friedrichsoord. Not far from the former place I was overtaken by the rain, and forced to take refuge in a farm-house which stood near, surrounded by fine spreading oaks. I found the whole family, consisting of an aged couple, with their daughter, son in law, little grandson, maid, and two farm servants, the women being all adorned with silver head-bands, seated at table, drinking their tea out of tiny, old-fashioned cups, and eating bread and butter and boiled potatoes. A brood of chickens were picking busily about the floor, young swallows twittered from their nest in the ceiling, and the dog lay sleeping on the hearth, where a blazing fire crackled. Two ponderous old-frankish presses, rich with wreathed carving, filled up the two extremities of one side of the room, while between them glittered nearly 100 porcelain plates and dishes, arranged with some dozen spoons, in tasteful patterns, on the wall.

‘My entrance raised their curiosity in a very high degree, as did also my umbrella still more, they having never before seen such a thing. I had to expand it, and explain its construction and use. This mystery cleared, they soon became conversable, and the son-in-law asked me, with some interest, whether pasturage or tillage most prevailed in Germany. I also inquired more particularly into their customs and mode of life, and inspected their beautifully clean, large cattle-stalls, into which we passed immediately through a door opening out of the room in which they lived, and which had a common roof with their own dwelling. Twenty cows were standing there. From all I saw, it was evident that they were hard-working, plain

country people, of a good old stock. When I inquired further, however, respecting the reading of the Scriptures and attendance on Divine worship, I found to my sorrow, that these were strange things to them, and that in the weightiest of all points, faith in the Divine Word, and its necessary fruits, they had departed from the good old way of their forefathers. . . . I urged them seriously to discharge their duty to God and his Word more faithfully, and left them full of wonder and confusion.' Vol. II. pp. 131, 132.

Connected as the principal notices of distinguished men are with the description of the universities, the sketches of the different ecclesiastical denominations, and the critique of Dutch theology,—subjects which we are obliged to reserve to the next Number,—we must content ourselves at present with the following account of a well-known *'improvisatore.'*

* Another highly interesting acquaintance which I made, was that of the young merchant, W. de Clercq, a man of learning and a distinguished improvisator. When I first became acquainted with him, he was occupied the greater part of the day in the counting-house, but devoted his mornings and evenings to literature, particularly to the study of languages and the *belles lettres*. Besides Latin, Greek, and German, he then knew the French, English, Italian, Spanish, and Portuguese languages, was busying himself with the acquisition of the Danish and Swedish, and contemplated that of the Russian and Polish. He had already written several pieces, and among others a prize essay on the influence of foreign literature upon that of his own country. What most adorns him is the unpretending modesty in which all these acquirements and talents are clothed; so that I felt myself immediately drawn towards him, and his amiable openness admitted me at once into friendship.

* One evening I went to his house by invitation. A large company was present, and among them the distinguished German physician, Dr. Kranichfeld, now professor at Berlin, but at that time surgeon to Baron Stroganoff, who had been Russian Ambassador at the Porte. De Clercq, being requested to gratify his friends with an impromptu performance, asked Dr. Kranichfeld for a theme. The following was given him. "In what religious relation do the Greeks stand to the Turks, and is there any reason to expect that the two will ever come to a union?" A difficult problem this, said the Poet; you too know the Turks far better than I: then stepping back a pace or two, he seemed lost in thought for a minute, at the end of which time he sprang forward, and began with the pathos of one inspired. First he gave a rapid sketch of old Greek story, portraying her art and science in their highest bloom, and afterwards the sublimity of the Christian religion; then he introduced Mohammed as the prophet of that sensual faith under whose all-powerful, seductive influence the Arabs were drawn forth to conquest, Jerusalem was overthrown, the Christians driven from Asia, and Constantinople made a prey. Lastly, he announced his hope that the Mohammedans might be converted to the faith of Christ.

‘For more than half an hour he delivered himself in rhyming couplets, occasionally varying the metre, but throughout in such a flowing, powerful, and poetic diction, as to call forth the astonishment of all present.’ Vol. II. pp. 129—131.

After this, the Improvisator gave utterance to another lengthened essay on the praise of Sappho; the theme being proposed by a Friesish poetess named Fenna Mastenbroek, well known in her native country as the authoress of ‘Zedelyke Verhalen’, ‘Wilhelmina Noordkerk’, and other works. What follows is more interesting.

‘In the year 1827, I saw De Clercq again at the Hague, where he now resides. He told me that, tired of speculation, he had accepted a permanent appointment, and was then secretary of the great Society for the promotion of Netherland commerce, with as favourable opportunities as he had before enjoyed for the pursuit of learning. He also related to me how graciously the Lord had drawn him away, as he trusted, from his æsthetic, sentimental, half-belief, to a decided faith in the Redeemer. All this he unfolded with such meek and grateful emotions, that my heart drew closer to him than ever. We felt that we were one in the Lord Jesus.

‘His wife is like-minded with himself. She is a member of the French-reformed Church. He formerly belonged to the Mennonites in Amsterdam, who reckoned many other eminent men among their number, and was their pride, but latterly has withdrawn from them on account of the unbelief which prevails in that communion, and has his children baptized in the French-reformed Church.’

Vol. II. pp. 131, 132.

A survey of this prevailing unbelief in the once flourishing churches of Holland will furnish, with the other topics in reserve, sufficient materials for a more extended and adequate consideration in the next Number. We hope then to take up our Author’s representation of the establishments for education,—his sketches of the different ecclesiastical denominations,—his account of their public services of divine worship,—and the existing state of religion in the country.

(To be continued.)

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- Art. II. 1. *Mammon; or Covetousness the Sin of the Christian Church.* 12mo. pp. xvi. 311. London, 1836.
2. *On Covetousness.* By Richard Treffry, Jun. 18mo. pp. 233. London, (Religious Tract Society,) 1836.
3. *Covetousness, its Prevalence, Evils, and Cure.* By Esther Copley. 12mo. pp. 127. London, 1836.

4. *Christian Liberality in the Distribution of Property*, illustrated and enforced. By J. G. Pike. 18mo. pp. 156. London, (Religious Tract Society,) 1836.

FEW of our readers can require to be informed of the history of these publications. Early in 1835, the munificent prize of one hundred guineas was offered, by public advertisement, to the author of the best Essay upon the Love of Money; the adjudication being entrusted by the pious Donor, Dr. Conquest, to the Rev. Dr. J. P. Smith, and the Hon. and Rev. Baptist Noel. The manuscripts were to be sent with sealed letters containing the address of the writer; and due care was taken that, prior to the decision of the umpires, there should be afforded no ground for conjecture as to the names of the candidates, who were no fewer than one hundred and forty-three. They appear to have had no hesitation in adjudging the prize to the Author of the treatise entitled, "Mammon"; since discovered to be the Rev. John Harris of Epsom, Author of "The Great Teacher"; a volume which obtained from us its meed of warm approbation*. His present performance, to whatever criticism it may be open, will support the estimate formed of his abilities; and no one, we apprehend, will feel disposed to arraign the impartiality or the competency of the decision which has assigned to this Essay the palm.

The Essay is divided into three Parts. In the first, Selfishness, as being the source of Covetousness, is shewn to be the great antagonist of Christianity. The second and principal part is occupied with the consideration of Covetousness as the prevailing form of the giant sin of selfishness. In the third, Christian Liberality is explained and enforced as the only antidote to the evil.

In the original Advertisement, it was stated, that 'the work wanted is one that will bear on *selfishness*, as it leads us to live 'to ourselves, and not for God and our fellow men.' The Author has therefore very properly commenced by shewing, that selfishness is in direct opposition to the spirit, and tendency, and design of Christianity, and that its operation has, to a great extent, frustrated the glorious intention of the Divine Founder of the Church. In this part of the Essay, however, Mr. Harris does not appear to the best advantage. He declaims where he should have been occupied in clearing his ground, and in drawing more definitively and broadly the distinction between self-love, or the desire of happiness, and selfishness, or the disregard of the happiness of others. Selfishness, he tells us, is 'fallen self-love',

* Eclectic for Dec. 1835. Art. II.

—‘self-love in excess, blind to the existence and excellence of God, and seeking its happiness in inferior objects, by aiming to subdue them to its own purposes.’ Now, we do not object against this description, that it has no pretensions to the precision of a definition, for nice definitions are out of place in morals; but is the sentiment correct? Is selfishness the *excess* of self-love? How can vice be the desire of happiness in excess, or the absence of benevolence and piety be the excess of a legitimate principle? Selfishness, as involving disobedience, may be represented as opposed to piety; for the creature who makes himself or his own happiness his highest end, forgets the conditions of his being, and his relation to his Maker. But what we generally understand by selfishness, is not a preference of self to God, but the negation of benevolent regard for others. To make the word synonymous with impiety, is to generalize away its specific meaning. A man who loves only himself is selfish; and his selfishness is criminal, because it excludes the love of others.

In the section ‘on the forms of selfishness in the Church,’ bigotry is defined as ‘the selfishness of the creed,’ while other forms are described as ‘the selfishness of the pulpit’—‘of the pew’—‘of the closet’—‘of the purse’. But bigots are not always selfish; men of narrow minds and narrow creeds are not uniformly destitute of benevolence; while there are many sincere Christians, not chargeable with being under the prevailing influence of selfishness, who are nevertheless far from being sufficiently alive to the claims of the world at large upon their sympathy and active exertions. It seems to us, then, injudicious to attempt to reduce under one generic term various species of fault or criminality which rather require to be discriminated. If ‘every sin that can be named is only a modification of selfishness,’ selfishness ceases to be a distinguishing quality, and we must no longer speak of a selfish man, because all men are selfish. But to resolve unbelief, sloth, and even idolatry, into this disposition, appears to us mere rhetoric.

Mr. Harris is, indeed, apt to be too rhetorical; nor can we forbear to enter our grave protest against the unlicensed freedom of his diction in speaking of the acts of Deity. He must forgive us for saying, that the entire strain of the first section is utterly discordant with the deep-toned reverence with which it becomes us to speak of the purposes of the Almighty. Such expressions as, ‘he must enlarge the sphere of his beneficence’;—‘on that occasion he chose to diversify the form of his love,’ &c.;—‘had his great idea been realized’;—‘the mere outline of the scene as sketched by God’;—are revolting to our taste; and still more strongly must we object against such phraseology as, ‘the Father, the Son, and the Holy Spirit embarked their infinite treasures in the cause of human happiness’. We cannot, nor

do we wish to bring ourselves to admire such language as this ; and we conjure the Author, by the high talent which he has displayed, and the reputation he has already gained, to rein in his pen, and eschew these audacities of composition, to which even the sobriety of common-place were preferable. We are aware that the pages of Chalmers and Jacob Abbott would furnish similar specimens of this bold and florid style of theological writing ; and we mention their names, because, characteristically different as they are from each other, Mr. Harris occasionally reminds us of both. Admirable, however, as is the eloquence of the Scottish pulpit orator, and striking and original as are the writings of the American moralist, we scarcely know which were the more dangerous model to a young writer.

To return to the subject before us. In the Second Part, the nature of Covetousness is thus described.

‘ If selfishness be the prevailing form of sin, covetousness may be regarded as the prevailing form of selfishness. This is strikingly intimated by the apostle Paul, when, describing the “perilous times” of the final apostacy, he represents selfishness as the prolific root of all the evils which will then prevail, and covetousness as its first fruit. “For men shall be lovers of their own selves, covetous.”

‘ In passing, therefore, from the preceding outline of selfishness in general, to a consideration of this form of it in particular, we feel that we need not labour to magnify its importance. A very little reflection will suffice to show that, while the other forms of selfishness are partial in their existence, this is universal ; that it lies in our daily path, and surrounds us like the atmosphere ; that it exceeds all others in the plausibility of its pretences, and the insidiousness of its operations ; that it is, commonly, the last form of selfishness which leaves the heart ; and that Christians, who have comparatively escaped from all the others, may still be unconsciously enslaved by this. If there be ground to fear that covetousness “will, in all probability, prove the eternal overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported ;” and if it be true also, that it operates more than any other sin to hold the church in apparent league with the world, and to defeat its design, and rob it of its honours, as the instrument of the world’s conversion ; surely nothing more can be necessary to reveal the appalling magnitude of the evil, and to justify every attempt that may be made, to sound an alarm against it.

‘ Covetousness denotes the state of a mind from which the Supreme Good has been lost, labouring to replace him by some subordinate form of enjoyment. The determinate direction which this craving takes after *money*, is purely accidental ; and arises from the general consent of society, that money shall be the representative of all property ; and, as such, the key to all the avenues of worldly enjoyment. But as the existence of this conventional arrangement renders the possession of some amount of property indispensable, the application of the term

covetousness has come to be confined almost exclusively to an inordinate and selfish regard for money.

Our liability to this sin arises, we say, from the perception that "money answereth all things". Riches in themselves, indeed, are no evil. Nor is the bare possession of them wrong. Nor is the desire to possess them sinful, provided that desire exist under certain restrictions. For in almost every stage of civilization money is requisite to procure the conveniences, and even the necessities of life; to desire it therefore as the means of life, is as innocent as to live. In its higher application it may be made the instrument of great relative usefulness; to seek it, then, as the means of doing good, is not a vice, but a virtue. But perceiving that money is so important an agent in society;—that it not only fences off the wants and woes of poverty, but that like a centre of attraction it can draw to itself every object of worldly desire from the furthest circumference;—the temptation arises of desiring it inordinately; of even desiring it for its own sake; of supposing that the instrument of procuring so much good must itself possess intrinsic excellence. From observing that gold could procure for us whatever it touches, we are tempted to wish, like the fabled king, that whatever we touch might be turned into gold.

But the passion for money exists in various degrees, and exhibits itself in very different aspects. No classification of its multiplied forms, indeed, can, from the nature of things, be rigorously exact. All its branches and modifications run into each other, and are separated by gradations rather than by lines of demarcation. The most obvious and general distinction, perhaps, is that which divides it into the desire of *getting*, as contradistinguished from the desire of *keeping* that which is already possessed. But each of these divisions is capable of subdivision. Worldliness, rapacity, and an ever-craving, all-consuming prodigality, may belong to the one; and parsimony, niggardliness, and avarice, to the other. The word *covetousness*, however, is popularly employed as synonymous with each of these terms, and as comprehensive of them all.' pp. 51—55.

There are two words in the New Testament which are indifferently rendered covetousness; *πλεονεξία* and *φιλαργυρία*. The latter occurs only at 1 Tim. vi. 10; but the adjective formed from it is found at Luke xvi. 14., and 2 Tim. iii. 2. The etymology determines its meaning to be specifically, love of money or wealth, the '*auri sacra fames*'; and Calvin renders it by *avaritia*. It is this vice which is represented to be 'the root of all sorts of mischiefs' or crimes. The former is a term of more general and comprehensive import, which is more properly rendered covetousness or cupidity. Schleusner defines it, '*cupiditas plus aliis acquirendi et possidendi*.'* Some expositors, indeed, have maintained that the vice intended under this name at Eph. v. 3. and Col. iii. 5, where it is stigmatized as a

* In fact, the notion of covetousness seems to include envy and rapacity.

species of idol-worship, is more nearly akin to the others which are there mentioned, (πορνεία, ακαθαρσία,) and that it denotes concupiscence or sensuality: the description of the selfish sensualists at Rom. xvi. 18. is adduced in support of this interpretation. Calvin, who injudiciously renders this more general term by *avaritia*, finds an ingenious reason for its being thus ignominiously branded with the name of idolatry, rather than ambition or any other vice to which that description might seem equally applicable: '*Quia morbus iste latè patet, et quasi suà contagione occupat plurimorum animos: neque morbus judicatur: quin potius laudatur communi opinione: ideo duriùs exagitari à Paulo, ut falsam opinionem ex cordibus nostris evellat.*'* This explanation has the fault of being too ingenious: we do not deem it satisfactory. What the Apostle means by saying that the covetous man, or the sensualist (πλεονέκτης), is an idolater, we should rather explain by the declaration of St. John, 1 Ep. ch. ii. ver. 15; and the vice in question we are disposed to regard as comprehending the three species of worldly desire which are there particularized. According to this view, the word stands for a love of *mammon* in the extended sense in which Our Lord uses that word, as implying the world and its possessions personified. Mammon was the name of an idol worshipped by the Syrians, corresponding to the Greek Plutus; and both the Greek and the Syriac appellations appear to have a similar derivation from words signifying abundance. The manner in which Our Lord opposes the service of Mammon, the object of this world's worship, to the service of the True God, (Luke xvi. 13, Matt. vi. 24,) at once illustrates and justifies the Apostolic declaration, that this love of the world is idolatry: and to that passage in the Gospels, St. Paul probably designed to allude.

This inquiry into the real nature of the Sin intended by the Scripture expression rendered Covetousness, cannot be thought superfluous; and we are a little surprised that Mr. Harris should not have deemed it requisite to ascertain the Biblical, rather than the popular import of the phrase. In proceeding to describe the various forms of Covetousness, he says:

'By *worldliness*, we mean cupidity in its earliest, most plausible, and most prevailing form: not yet sufficiently developed to be conspicuous to the eye of man, yet sufficiently characteristic and active to incur the prohibition of God. It is that quiet and ordinary operation of the principle which abounds most with excuses; which is

* 'Because this distemper is widely prevalent, and as it were by its contagion possesses the minds of great numbers; neither is regarded as a distemper, but is rather commended in current opinion: so as to be the more severely dealt with by Paul, that he might root out that false opinion from our hearts.'

seldom questioned even by the majority of professing Christians ; which the morality of the world allows, and even commends ; which may live unrebuked, through a whole life, under the decent garb of frugality and honest industry ; and which thus silently works the destruction of multitudes without alarming them.'

This view of the subject very nearly accords with the Scriptural notion of cupidity to which the examination of the terms has conducted us. But we must distinguish between the evil principle or tendency, and the actual vice as realized in the character. Many evil principles may be at work in the heart of a real Christian : he may be the subject of unbelief, and yet be no infidel ;—may be guilty of insincerity or simulation, and yet not be characteristically a hypocrite ;—may love this world too well, and yet be no worldling, no sensualist. As frugality and honest industry are duties, and duties to which temporal blessings are annexed, the moralist ought not to content himself with shewing that they may be the decent garb of an insidious vice : he is called upon to shew how the counterfeit may be detected, and the evil principle secerned. The 'worldliness' described in the above passage does not, confessedly, assume the positive character of a vice. It is not the palpable cupidity of the apostolic dehortations. It may issue fatally, but this will be from the negation of vital religion, rather than, in such a case, from the destructive force of the natural, and, in itself, innocent principle which leads a man to seek the reward of frugality and honest industry. A love of ease, of rest, of reputation, of security, of liberty, of success, is necessary to the mind ; it is a modification of the instinct of self-love which gives motion to society ; and this love of the materials of earthly comfort becomes sinful, only when, instead of being subordinate, it becomes dominant, and enslaves the soul. To be governed by instincts, is the virtue of a brute, the degradation of a man. To be governed by natural principles, and to "walk as men", is the top of worldly morality, but the shame and destruction of the new-born.

To this worldliness, this specious and milder form of covetousness, it is evident that the opposite is not liberality, nor benevolence, but spiritual-mindedness. 'A man', our Author remarks, 'may not merit to be denominated avaricious', and 'may yet be parsimonious.*' And again, 'a person may be free from the charge of parsimony, and yet open to the accusation of worldliness.' 'In the eyes of the world, a man may acquire, and through a long life maintain, a character for liberality and spirit, while his heart all the time goeth after his covetousness.' All this is quite true ; but it follows, that the *pleonexia*, the

* And a man may be of a parsimonious temper or habit, and yet generous or beneficent from religious motives.

world-worship, which is so ensnaring to the spirit, is *not* avarice, *not* parsimony, *not* the reverse of liberality. A man may give, give largely, to the cause of benevolence and of Christ, and yet be wanting in the one thing which Christ requires. He may be munificent from motives of display; he may be of a generous and humane temper, and find gratification in beneficence; he may be liberal from false principle, under the Pharisaic notion of making the Almighty his debtor; he may "bestow all his goods to feed the poor", and yet "not have charity"; and so, he may be a benefactor to the Church, and yet a votary of the world, his heart being set upon earthly things. On the other hand, there are such cases as that of a Christian man by no means chargeable with covetousness, mortified in a great degree to the world, not by any means destitute of spirituality, yet, very lamentably deficient in generosity and active liberality. The slothful servant who laid by the talent with which he ought to have traded, does not represent the covetous or the avaricious man: the parable points to a different character. Selfishness, by leading us to live to ourselves, worldliness, by destroying the main-spring of Christian obedience, imprudent prodigality, by cutting off the means of liberality, and avarice, by its hardening influence as a vice,—may all have much the same effect in drying up the resources of the Church: still, as regards the individual, they are not the same, either in their nature or in their operation. "All unrighteousness is sin"; yet, "there is a sin not unto death." But "to be carnally-minded is death." Such is the fatal character of that cupidity which is idolatry. The love of money may lead to this, may issue in it, but it is not the vice itself. The desire of gain or wealth, which, under the control of higher principles, is a spur to industry, may be an element in the character of a truly religious man; and with this he will have to combat, as with other natural and sensual propensities. It is not, however, till it obtains the mastery, that it settles down into avarice; and that the sin, which is the daughter of desire, having reached maturity, becomes the parent of death*.

Now the cardinal fault of the present Essay—and it is a fault not altogether chargeable on the Author, but may be traced to the original Advertisement,—consists in this;—that it makes no proper distinction between the parent (*epithymia*) and the daughter (*hamartia*),—between the desire of gain and wealth, which may lead to sin, and the sin and crime itself of the love of money, or avarice. Not only so, but (in the Advertisement) the 'accumulating of property' is represented as 'a sin associated' in Scripture 'with the vilest of crimes'; an assertion which we cannot but deem most unwarrantable. If this be in itself a sin,

* Jam. i. 15.

it must be a sin under all circumstances, and for which no plea can be admitted. Now, is the much respected and benevolent Donor of the prize, or the Author of the successful Essay, prepared to maintain, that the principles of Christianity, or the laws of Christ, peremptorily forbid the accumulation of property? Is no Christian at liberty to increase his wealth by this means? If so, some of the greatest modern benefactors to the cause of missions and other religious objects, must rank with detestable criminals. We could name men who, without 'avaricious hoarding', grew immensely rich, and yet, distributed freely of their abundance,—whether with a proper measure of liberality, God knoweth; but at all events, their expenditure did not absorb their means of largely benefiting the Church of Christ. We should be hard to be convinced that to such men as we allude to belong the character and the doom of the covetous.

That a man *may* sin in accumulating property to the disregard of the claims of religion and benevolence,—nay, that it is hard *not* to sin in this matter, will readily be admitted. It is our deep conviction, that a tremendous danger is connected with the transforming influence of wealth upon its possessor, and still more, upon its accumulator. But what is dangerous, is not necessarily unlawful; and what may and does too often prove an evil, is not necessarily a crime. The capitalist and the land-holder are not, as such, excluded from the kingdom of heaven; although it may be hard for the rich man to enter in. Now, in an Essay on Covetousness, we should have liked to see the ensnaring and deteriorating operation of wealth distinctly explained, so that the first symptoms of the disease might more readily be detected, and the danger more fully estimated. Mr. Harris admits, that it is hard to fix the point at which Covetousness begins. 'He who can decide with equal facility and precision the exact point at which cupidity begins in another, no sooner finds the same test about to be applied to himself, than he discovers a number of exceptions, which render the standard totally inapplicable.' But, 'the more insidious and seductive the forms of Covetousness, the more necessary,' he remarks, 'does it become to study the disease in its symptoms.' And he has supplied an instructive and searching section on the '*Tests of Covetousness.*' These tests, however, serve only to determine who is to be regarded, or when we may regard ourselves, as covetous. What is wanted is, to shew how the disease begins, and how it may be obviated in its first principles. It is too late, when Covetousness has got hold of a man, to warn him against the sin. St. Paul could but weep over those victims of earthly-mindedness whom he speaks of as enemies to the Cross of Christ, doomed to destruction. (Phil. iii. 18.) All men will own covetousness to be a sin, but it is a sin to which no one pleads guilty; because it is the very

nature of this insidious distemper, to distort the perceptions, and to pervert the moral estimates. It is only when the mind is perfectly sane, that it can judge of the difference between health and incipient disease, or apply the nice tests of the moralist to its own condition. We know no practical subject that demands a nicer analysis or a more cautious discrimination. Forcibly and eloquently does the Essayist dilate upon the criminality and fatal issue of Covetousness; and the volume will be, we trust, extensively useful, by holding up the evil, in glowing colours, to the more distinct consideration of the Christian world;—by wakening the conscience, alarming the fears, or exciting the jealousy and vigilance of those more immediately in danger of falling under the power of the sordid passion. But we are compelled to say, that the difficulties of the subject are not grappled with, are rather evaded in the Essay before us.

The Christian, we assume, is not restricted from pursuing any branch of honourable industry or enterprise. He is then at liberty, nay, is required, to trade and make gain. Gain is, of necessity, his object as a tradesman or merchant: it is identified with success; and not to desire success would be irrational and impossible. If he would content himself with a certain measure of success, and limit his exertions accordingly, it is not always, or perhaps not often, in his power to act so. To do a certain quantity of business, neither more nor less, and to do it profitably, is, we apprehend, very rarely within a man's choice; and, in the present times, intense exertion and anxiety are often required, not merely to secure wealth, but to guard against absolute failure and loss. Now let us take the case of a young man starting in life, and depending upon his own exertions to realize the means of settling and maintaining a family: how shall we address him, so as to warn him, on the one hand, against the love of money, and on the other hand, so as not to discourage his diligence and damp his expectations? We put the Bible into his hands, of which he has been taught, that "all Scripture is given by Inspiration of God;" and he there reads: "The blessing of the Lord, it maketh rich"—"the hand of the diligent maketh rich"—"both riches and honour come of Thee"—"wealth and riches shall be in his (the good man's) house"—"in her (Wisdom's) left hand (are) riches and honour." He finds that, in the promises of God, prosperity is recognised as a blessing, and wealth as a good, which are the ordinary reward of obedience, diligence, and virtue. It is true, that he finds scattered throughout the Scriptures, emphatic warnings against the too eager and unscrupulous pursuit of these or any worldly objects, and intimations of the unsatisfactory character of all earthly enjoyments, and the dangers of prosperity and success. But these must be viewed as intended to regulate, not to extinguish the natural de-

sire to obtain the fruits of diligent exertion, and the means of honourable advancement. The character of the miser, of the sordid and avaricious man, or of the venal mercenary, he views with abhorrence; and that he should ever become such a character, he perhaps deems impossible. Exhortations against covetousness, therefore, he cannot feel to be applicable. He does not love money, and is not in *immediate* danger of loving it. And yet, it is while pursuing the career of diligent exertion, of honourable industry,—while moving onward in the path of duty,—while enjoying the promised blessing of God upon his labour, and frugality, and prudence,—that he is in danger of contracting that moral contagion which shall induce the feverish lust of gold, and change the very substance of his affections, as by a moral ossification of all that was once tender, impressible, and allied to the spiritual nature. But to say that riches must necessarily have this effect, would be to impeach at once the efficacy of Christianity, and the wisdom of Divine Providence. Upon the man of the world, indeed, we are disposed to think that the result is next to inevitable;—that the influence of wealth is irresistible by any merely natural principle. The constitution of the mind necessitates that metamorphosis which an object steadily pursued exerts upon the faculties; and we see every day, how not merely in accumulating wealth, but in collecting trifles, what was once an amusement, grows with success into a passion, and at length becomes infatuation. In the case of the selfish rich man, the infatuation may be considered as partaking of a judicial character. He loses all command over his useless wealth, which he can neither part with nor enjoy. Avarice has no will: the voluntary principle is under paralysis. It is still emphatically true,—“How hardly shall they that trust in riches enter into the kingdom of God!”

But the inquiry which we are now suggesting, is not, How shall the rich man become a Christian, or the covetous become liberal, but, How shall the Christian, in acquiring riches, in accumulating property, or in possessing and using wealth, secure himself against what, in the absence of the principles of the Gospel, appears to be an irresistible influence leading to an inevitable consequence? When Mr. Harris denounces Covetousness as the Sin of the Church, he almost seems to concede that the Gospel provides no preventive or remedy; and that wealth is to be conquered in no other way than heathen wisdom taught; by despising it, and embracing a not less proud and sordid poverty. Thus did the ancient anchorets and celibates seek or affect to overcome the world by fleeing from society. This is not the victory over the world and worldly principles, that faith achieves. Poverty is not better than wealth. Christianity does not require the surrender or renunciation of wealth, any more

than it exacts celibacy or an ascetic seclusion from social intercourse. Ananias, whom the love of wealth betrayed into dissimulation and blasphemy, was expressly told, that the price of the land was, even after it was sold, in his own power, and that his parting with the proceeds of the sale was optional. We must maintain that wealth, instead of being fled from or declined by the Christian, is to be desired and pursued; and that, in the desire and pursuit of this, as of all other worldly objects, the Morality of the Gospel is secured by the motives and energies which it supposes to be in operation, and which are entirely adequate to bear the Christian harmless through the temptations that to others must prove fatal.

But then we are met with the observation,—we admit its justice,—that no sin is so prevalent among the professors of religion as the love of money; and that this sin, as Andrew Fuller has remarked, ‘will in all probability prove the eternal overthrow of more characters among professing people, than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported.’

‘How many,’ remarks Mr. Harris, ‘who had apparently deserted the service of the world, and enrolled themselves among the servants of God, does covetousness again reclaim, and swear them to allegiance afresh. “They did run well,” but the fable of Atalanta became their history—a golden bait was cast in their path; they stopped to take it, and lost the race. In how touching a manner does the Apostle refer to the fatal declension of some—probably living characters, known both to himself and Timothy—and impute their apostacy entirely to their avarice. “Money,” . . . saith he, “which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” And how likely is it that Bunyan drew from personal observation, when, in his inimitable allegory, he describes the professed pilgrims, Hold-the-world, Money-love, Save-all, and By-ends—names which still stand for living realities—as leaving the road, at the solicitation of Demas, to look at a silver mine “in a little hill called Lucre.” “Now,” he adds, “whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; *but this I observed, that they never were seen again in the way.*”’ pp. 157, 158.

In every heart, there is a struggle which shall be the ascendant, the governing principle. “As many as are led by the Spirit of God, are the sons of God.” As many as are led by the spirit of the world, are “none of His.” Most perilous and critical is the condition of each individual ‘professor,’ till this point has been decided. In the state of indecision and vacillation which follows imperfect conversion, while as yet the individual is only “almost persuaded to be a Christian,” and “not far from the

kingdom of God,"—inquiring what good thing he may do to inherit eternal life, and yet not prepared to comply with the terms of Christ's service,—in this hopeful yet fearful predicament, in which the heart stands parleying with Heaven, but is not sincere enough to be decided, being held in a state of fluctuation and instability, which St. James represents as closing the ear of God against our prayers,—a state much more nearly allied to hypocrisy than the subject of it is apt to imagine*,—just in this state, the love of the world, or of gain, proves that easy-besetting and plausible sin which, by becoming the ruling principle, determines the character—fatally. But let not these melancholy soul-wrecks, numerous as they are, be adduced as instances of Christians overthrown by the world, or of the triumph of evil principle over the power of religion. The seat of power in the heart, if we may so speak, was empty, and religion had not been deposed from it, but was waiting to have her claim allowed. Where she is not permitted to reign, she soon retires; and the mind not pre-occupied by her ascendant influence, becomes an easy conquest.

For the want of liberality on the part of professed Christians, many causes may be assigned, besides the prevalence of covetousness, or avarice, or what, if we may coin the word, we should call *cosmolatry*. That these causes are for the most part evil and sinful, far be it from us to deny. To many of them Mr. Harris has adverted with searching fidelity and impressive eloquence; but he seems to us to have been hampered by the wish to bring them all under the general head of the love of money. A want of due economy may be criminal, but it is not covetousness. The scale of expenditure may be too large in proportion to the income of the individual, and yet this may not be the result of ambition or of voluptuousness. 'To arbitrate correctly between the claims of self, and the cause of mercy,' Mr. Harris remarks, 'is the great problem of Christian benevolence.' But the Christian has to arbitrate, not simply between the claims of *self*, and those of the objects of benevolence, but between the claims of justice and those of charity. This our Author has not failed to point out in a subsequent part of the Essay.

'It must be quite unnecessary to remind the Christian, that a principle of justice to man must be laid as the basis of all our calculations on this subject. "For I, the Lord, love judgment; I hate robbery for burnt offering." To present him with that which his own laws of justice would assign to another, is to overlook the claims of even ordinary honesty, and to make him the patron of unrighteousness. But while the worldling looks on justice as the only claimant on his property,

* Such is the character implied by the Apostle's description of the ἀνὴρ διψυχὸς, ὁ διακρινόμενος, Jam. i. 6—8.

and concludes that when *that* is satisfied, he may warrantably sacrifice the whole remainder to himself, the Christian views it as only a preparation for sacrificing to God.' pp. 246, 7.

This is admirably put; and Mr. Harris proceeds to remark, that, in determining what proportion of our income ought to be devoted to God, no general rule can be laid down. 'For some, 'one half' would be too little; while, for others, a twentieth, or 'even a fiftieth, would require the nicest frugality and care.' 'Familiarity with large sums of money may lead a person to 'make benefactions as munificent as the heart of charity could 'wish. Animal generosity may act the donor, with all the 'promptitude and easy grace of Charity herself.' On the other hand, systematic liberality has sometimes been the product of Christian principle, where the temper has been the reverse of generous; and the sense of duty has triumphed over constitutional coldness and penuriousness. In such cases, "God seeth not as man seeth:" the virtue may exist where the grace, or rather the gracefulness of charity is wanting. May we not say, without denying the difference in natural disposition among men, that *true* liberality is, in every instance, a supernatural grace? "We know that we have passed from death unto life, because we love the brethren."

But how many moral ingredients enter into the composition of true liberality! Self-denial, kindness of heart, simplicity of motive, a sense of accountableness to the Great Proprietor, are all requisite to bring it up to the standard of the evangelical virtue. No doubt, one main reason of the low standard of liberality which prevails, and which, while itself the effect, becomes in turn the cause of the actual want of liberality,—is, that the sense of accountableness to God is so weak, and indistinct, and intermittent in the minds of the generality of Christians. 'The principle, 'that we hold our property as subordinate agents for God, were 'it only felt, embraced, and allowed to have unobstructed operation in our practice, would of itself,' Mr. Harris remarks, 'be 'sufficient to break up the present system of selfishness, and to 'give an entirely new aspect to the cause of benevolence.' But here again, it is not covetousness that is the antagonist of liberality, but the absence in the individual of that practical faith which would induce an habitual reference to the day of account.

The causes of the deficiency of liberality in real Christians are not, it is evident, to be sought for only in the personal defects of individuals. In fact, Mr. Harris has a striking chapter 'on 'the present predominance of Covetousness in Britain;' in which he shews that the system of society among us is such as to render the Christian who is, not by his own choice, compelled to engage in the 'fierce competition' and turmoil of business, 'an object,

'not of blame, but of pity.' The undue estimate in which wealth is held, which has 'infected with an all-pervading taint our politics, our systems of education, the distribution of honours, the popular notions,' and has even 'penetrated our language,'—unconsciously affects even those who are the most solicitous not to be conformed to the world. If to be possessed of property procured respect, and deference, and confidence, only in the sight of worldly men, the Christian might more readily content himself with a small measure of that factitious and extrinsic *worth* by which their dangerous friendship is secured. But when he finds that the wise, and the good, and the holy are influenced, if not in the same absolute manner, yet to a very great extent, by the same national prejudice—"carried away," like Peter and Barnabas on one occasion, by the example of those around them, into this homage to false distinctions,—when he finds that the social influence and usefulness which are inseparable from high character, are dependent upon the artificial standing which is regulated by wealth,—how little short of impossible is it not to desire—we will not say to covet—this golden passport to society, this pre-requisite to just reputation! Nay, the very liberality of the age, so far as it consists in giving money, tends, by re-action, to increase the estimation in which money is held, and to strengthen the temptation to covetousness. We find some excellent remarks on this head in Mr. Treffry's *Essay on Covetousness*.

'The love of money is materially increased by a consciousness of the influence which it procures among men in general; and thus is covetousness fostered by ambition. But nothing can so tend, in the minds of wealthy professors of religion, to confirm, and, in a sense, even to sanction the delight in riches, as the fact that the church of Christ is not exempt from the current opinion of their value, and that, even here, they can purchase an eminence which is denied to qualifications really estimable. Nor will this impression be confined to the opulent. The complacency with which they are regarded, and the stations to which, on account of their wealth, they are promoted, will not fail to render the acquisition of riches an object of increased desire among professors generally. Thus may the unmerited elevation of an opulent christian give energy and impulse to the comparatively latent or slumbering covetousness of an entire christian community, and infuse a moral contagion of such strength and virulence as to defy all subsequent sanatory measures.'—*Treffry*, p. 168.

The evil which we have to combat is, in fact, a complicated evil, and not one that can be made the specific subject of indictment. That avarice is, in the present day, a sin prominently characteristic of the Christian Church, or peculiarly prevalent in it, we can by no means admit; nor can we for a moment subscribe

to the correctness of the representation, that the charge of covetousness must needs lie against the professors of the Gospel generally, since 'the very fact, that novel and questionable means are sometimes resorted to for the purpose of replenishing the funds of benevolence, imply that ordinary and approved methods had failed to answer that end.' Mr. Harris must be fond of a paradox, for he deduces another proof of the covetousness of the Church 'from the very fact, that its contributions to the cause of mercy are annually *increasing*!' 'Does not,' he asks, 'the increase of every present year cast a reproach back on the comparative parsimony of every past year?' This is strange reasoning. May there be no multiplication of givers through the extending influence of Christian principle? Do the circumstances of the country, as prosperous or otherwise, make no difference in the funds of benevolence? Has the blessing of God had no influence in increasing the means of those who devise liberal things? We repeat it; the charge of covetousness, in the sense of avarice, or in the scriptural sense of Mammon-worship, which is idolatry, cannot be brought against the Church of Christ, without casting a false reproach upon the cause of religion. It is the charge of the satirist, not the warning of the moralist, and savours of calumny, more than of fidelity. That avarice and covetousness are sins to which the professors of religion are, in the present day, peculiarly exposed, from the undue estimation in which wealth is held,—from the mercantile character of society,—from 'the struggle of business, and the strife of fashion,'—the pressure of the class below upon the class above, and the spirit of rivalry, speculation, and display, which the progress of luxury and the diffusion of wealth have induced,—as well as from the selfishness which all this tends to foster;—that, owing to these and other circumstances, professed Christians are in imminent danger of contracting a fatal lust of lucre, and still more, of becoming carnally minded through love of the present world; is affectingly true. Against this danger, the works before us will be an impressive warning. Nor was there ever a period in the history of the Church, when our Lord's emphatic admonition did not require to be sounded in the ears of his disciples, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." But then, as to the defective liberality of the Church,—the sin, so far as it exists, of not consecrating a larger proportion of individual income or property to the cause of mercy and the service of Christ,—that is quite another matter. Yet, if this be at once the age of covetousness and the age of benevolence, it is manifest that both principles might co-exist and go on increasing together, with the increase of that which is at once the *pabulum* of the one, and the supply of the other. Christian libe-

rality requires to be re-inforced, and at the same time purified, by bringing the influence of evangelical motives to bear more directly on the consciences and habitual considerations, not of the covetous and worldly, but of the religious, and even the beneficent. With this view, incentives to liberality, such as those which Mr. Harris has eloquently pressed in his third part, and such as are enforced by Mr. Pike with much homely and practical good sense, are more likely, we think, to be effectively beneficial, than denunciations against covetousness. ‘Till the love of Christ ‘possess us,’ Mr. Harris justly remarks, ‘the sublimest maxims ‘will fail to reach the heart;’ and he is happy in the elegant simile which he employs to illustrate the force of this motive to beneficence.

‘Diodorus Siculus relates, that the forest of the Pyrenean mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed for the first time the existence of those rich lodes afterwards so celebrated. Covetousness yields up its pelf for sacred uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the melting influence of the cross be felt, let the fire of the gospel be kindled in the church, and its ample stores shall be seen flowing forth from their hidden recesses, and becoming “the fine gold of the sanctuary.”’ pp. xiv, xv.

In casting our eye back over the somewhat desultory remarks which the subject has suggested, and which we have felt it an incumbent duty to offer, we perceive that we have scarcely done justice to the merit of Mr. Harris’s Essay as a literary performance, or to the striking beauties of his composition. But we are sure that we need not apologize for having made this article less a review of his work, than an examination of the topic proposed for discussion. It would have been at once an easier and a more agreeable way of performing our task, could we have satisfied ourselves with echoing the general and fervent plaudits which this brilliant production has elicited. We will confess that, charmed with the forcible manner in which he has expatiated upon the general theme, and instructed, as every one must be, by many of the remarks, we felt disposed, under our first impressions, to pass a less qualified encomium upon the Essay. It was not till we sat down to the analytical examination of the Author’s Work as an ethical treatise, that we found reason to question the correctness of the views assumed alike in the Original Advertisement, and in the manner in which the topic is treated. Thus have we been inadvertently led to add one more to the one hundred and forty-three Essays on Covetousness. It is but due to the Author of the Prize Essay, to state, that he has devoted the hundred pounds so honourably earned to religious objects.

Art. III. *Narrative of a Journey from Lima to Para, across the Andes and down the Amazon: undertaken with a View to ascertain the Practicability of a navigable Communication with the Atlantic, by the Rivers Pachitea, Ucayali, and Amazon. By Lieutenant W. Smyth and Mr. F. Lowe. 8vo. pp. viii. 306. London, 1836.*

IT is a well ascertained fact, that the language and empire of the Incas never extended far into the vast wilderness that stretches from the feet of the second Cordillera to the shores of the Atlantic; and hitherto, the streams which descend from the Eastern declivity of the Peruvian Andes, have neither afforded a channel to native civilization nor an inlet to foreign enterprise. Between the possessions of the Spanish conquerors and of the Portuguese traders, there extends an immense alluvial plain, covered with a rich and teeming vegetation, and traversed by a labyrinth of waters, in which man exists only as the hunter and the hunted, preying upon and preyed upon by his fellow. It might seem evident that the gloomy recesses of this primeval forest could be penetrated only by a skilful and cautious navigation; but no keel impelled by sails could hope to make its way up the interminable length of these rivers, in spite of the formidable obstacles and dangers which bar access, and embarrass progress. The discovery of steam navigation seems to have rendered it now only possible, since the creation of the globe, to reclaim this vast region from the wild animals or wilder outcasts of humanity, by whom alone it has hitherto been occupied.

The spirit of adventure, however, finds only excitement in difficulties; and accordingly, the project of accomplishing an overland route from Peru to Para has at different periods attracted the ambition of enterprising travellers. In 1828, Lieutenant Maw succeeded in reaching Para from Truxillo by this route. After traversing the rugged ridges and ladders of the Montaña, he embarked (on the 36th day) in a canoe, which carried him down a shallow, winding stream (the Cachi Yaco) to its junction with the Guallaga or Huallaga: by this latter stream he descended to the Amazons, or rather the great western head-stream of that river, several days above its confluence with the Ucayale; and on the tenth day after entering the Amazons, reached Tavatinga, the frontier post of Brazil.

Lieut. Smyth, who does not seem to have had any previous knowledge of the achievement of his predecessor, and very imperfect information as to the nature and difficulties of the enterprise he was undertaking, pursued a different route. Starting from Lima on the 20th of September, he reached, on the 28th, the town of Cerro Pasco, seated in the heart of the richest mineral district of Peru, at an elevation of 14,278 feet above the

sea. Owing to the rarity of the atmosphere at this elevation, all new comers are sensible of an unpleasant tightness across the chest, and difficulty of breathing; and it is only after a residence of some time, that the lungs become accustomed to it. The town resembles in its appearance many of the villages of South Wales, being irregularly built on very uneven ground, rising in hills broken and bare. The houses are white-washed; some of them have 'a small glazed window;' and 'the better sort have fire-places, for which luxury they are indebted to our countrymen.' Coal is found in abundance at a short distance. The town is divided into three districts or quarters, each having its church and priest, and each its separate band of miners, who are in perpetual hostility against each other, the consequence of which is frequent *rows* and affrays in the true Irish style.

'The population fluctuates according to the state of the mines, for, when a productive mine is discovered, the Indians flock in from the country round to work at it: the average number may be taken at from 12,000 to 16,000. There are two squares: the principal one is called Cheupimarca, the other is called the Square of Commerce, where the market is held, which is well supplied with meat, fruit, and vegetables, from all the country round for many leagues. In the square of Cheupimarca is the cathedral, a building much like an English barn in its exterior, except that the latter would be built with more architectural regularity. The inside is little better than the out, and is adorned with a few gilded saints. The streets are dirty and irregular, and run in every direction: the suburbs are nothing more than a confused collection of dirty-looking mud cottages, which are hastily erected when required for the convenience of the miners, near any new mine that is opened, whilst those that are near a mine that has done working are deserted; consequently, the town is constantly altering its form. The mouths of the mines are frequently in the middle of the streets, which makes walking at night very dangerous, as there is no barricade or light hung near them. They are sometimes enclosed in the courts and yards of houses: in the house we occupied there was one turned to a very ignoble purpose.' pp. 39, 40.

Our Travellers were permitted to visit the mines, of which we must transcribe the description.

'Leaving our hats, and binding our handkerchiefs round our heads, a lighted candle was given to each of us; and, on the mayordomo joining us, we entered and descended a nearly perpendicular shaft for forty feet; after which we went in various directions, generally descending, until we reached the Socavon, or great drain, which communicates with and carries off the water from thirty-three mines. The Cañones, or passages, are seldom more than five feet in height, and in some places do not exceed three, and they follow the direction of the metal: these passages are, when the earth is loose, propped up with

spars, and in some places with stone, to prevent their falling in. We observed a variety of colours in the different soils; bright blue, green, and yellow; — the richest that was pointed out to us was of a colour like Roman ochre, and very soft; in other places it was a solid rock, in which the particles of ore sparkled from the light of our candles. The miners determine the limits of their property by compass and measurement, and that to such nicety, that there is seldom a dispute about a single yard.

‘In some places in which they were at work, we saw quantities of what is termed by the miners ‘bronce’ (iron pyrites), and copper ore: the former is most abundant, and often mixed with large proportions of silver, but (as they informed us) it requires so much quicksilver in the amalgamation, and the labour of grinding it is so great, that the expense is more than the value of the silver extracted. A great many boys were employed in carrying up the ore, and assisting the elder miners in their operations: the ore is carried up in hide bags on the backs of the Indians, and the labour seems very severe.

‘The mines are very ill drained, and the difficulty of getting along in the cañones or passages was great. The miners seemed contented; they were seated in their niches, chewing cocoa, and beheld us with much indifference, except the desire of obtaining cigars, which they rarely failed to ask for. We found at the extremity of one of the galleries a little chapel, ornamented with gilt figures, dedicated to the patron saint of the mine; here we sat and rested ourselves, for we had been wandering about with our bodies doubled for nearly an hour, and were very glad to straighten our backs. In one part of the Socavon, the water fell in a cataract of fourteen or twenty feet, with a great noise, resounding through the passages. Sometimes, through the negligence of the miners, a “rumbo,” or falling in of the earth takes place: an accident of this description occurred in a mine some years ago, and caused the death of three hundred people, since which the mine has not been worked, and now is known by the name of Mata-gente, or Kill-people. After wandering underground for two hours and a half, we had enough of mining, and joyfully hailed the pure air and cool breeze of the surface.’ pp. 46—49.

The language spoken by the miners and lower orders is the Quichua or Peruvian, few of them being acquainted with Spanish. The English company that commenced working mines here in 1827 or 1828, completely failed. One of the steam-engines they erected, is entirely destroyed, and the other unserviceable.

On the 7th of October, our Travellers put themselves again in motion, though they already found themselves disappointed of the aid which they had been promised by the Government officials. On the 11th, they reached the episcopal city of Huanuco, situated in a beautiful valley, 6300 feet above the sea, at the junction of the Higuera and the Huallaga. Huanuco contains fourteen churches, including the cathedral, but all, except one, are miserable edifices. There is one coffee-house, where the men meet every evening to gamble. The inhabitants

of the city and suburbs, consisting of the descendants of Spaniards, Mestizoes and Indians, amount to about 10,000; and the population is believed to have been stationary for nearly three centuries. 'The causes for the non-increase are now principally, the small-pox and debauchery.' The Quichua is generally spoken. What have fourteen churches done for Huanuco?

There is a post from Lima thus far, the conveyance of letters occupying a week; but now commenced the more adventurous part of the journey, the difficulties and perils of which were forcibly painted with a view to dissuade the strangers from their rash enterprise. Determined, however, to proceed, on the 21st of October, they started for Panao,—a small town, inhabited almost exclusively by Indians, seated on the Chirimayo. With considerable difficulty they here procured muleteers to carry their luggage forward; and on reaching the banks of the Pozuzu, after overcoming the toils and risks of a route all but impracticable, they had the mortification of being deserted by their carriers, who ran away in the night, afraid to proceed further. There was no help for it, but to retrace their steps over the mountains. On their return route, the Travellers had the mortification to meet great numbers of Indians, who had secreted themselves in the forest, to avoid being pressed into their service in prosecuting their journey, but who willingly offered their assistance to transport their luggage *back* to Panao; and on their leaving the latter place for Huanuco, the inhabitants testified their pleasure at their departure, by ringing the church bells till the party were out of sight. The reason of this inhospitable proceeding was afterwards ascertained.

'The rich and cultivated valley of Chinchao is the source of the principal wealth of the city of Huanuco, from its production of coca. Most of the inhabitants own large plantations; and they feared that, if our expedition succeeded, and the road by Pozuzu became open and practicable for commerce, their estates would lose all their value, and they should be ruined. These notions originated with the higher class, who, while they were promising us every assistance, were secretly doing all they could to obstruct us, and persuading the Indians not to accompany us: indeed, they were so bent on preventing our success, that emissary after emissary was despatched to pervert the minds of the Indians (already disinclined to assist us) with most absurd stories, which, as has been seen, succeeded too well.'

pp. 112, 113.

Compelled to adopt a different route, our Travellers proceeded to the banks of the Chinchao, and embarking at its port in canoes, descended that stream to the Huallaga, by which they were now to prosecute their course. Entering the latter river, they were rapidly borne down the impetuous current; but their navigation

was continually arrested by formidable rapids, which compelled them to unload and transport the canoes for a short distance. At Juana del Rio, a village first settled in 1830, they found themselves beyond the limits of the Quichua language, the natives speaking a dialect called the Ibita. At a village called Uchiza, two leagues up the tributary stream of the Malliza, they first saw natives with their faces smeared red and blue to heighten their charms. Here, in the night, they heard the melancholy cry of a little bird called the *alma perdida* (lost soul): 'the first note is long and shrill, and is followed by three more of the same length, gradually deepening in tone. The Peruvians say, it is bewailing the dead.' On reaching the mouth of the Mayo, our Travellers ascended that stream to make an excursion to Tarapoto, the chief town in that part, comprising, with its suburbs, about 4000 inhabitants. British manufactures were here found exposed to sale in no inconsiderable quantities; printed cottons, green baize, ribands, coarse cutlery, and glass beads. 'Indeed,' says Lieut. Smyth, 'through the whole of our journey, we never entered a place that was more than a small village, in which we did not meet with some of the manufactures of our own countrymen.' A day's voyage below the mouth of the Chasuta, the mountains end, and the river flows on, without interruption from rapids, to the Amazons. The object of the expedition, however, was to explore the Ucayale; and, leaving the Huallaga, our Travellers ascended the Chipurana to the port of Yanayacu, and thence made their way over-land, for about thirty miles, through hilly forests, to Santa Catalina, a small village situated on a stream which falls into the Ucayale. With vivid sensations of delight, they at length entered the waters of that magnificent stream, and ascending it for several leagues, reached Sarayacu, the seat of the only remaining Mission in the fertile Pampa del Sacramento, where they met with a hospitable reception from the presiding Padre.

Lieut. Smyth's original purpose was, instead of descending the Huallaga, to make his way from Pozuzu, where he was turned back, to Mayro, on the Pachitea, and to have descended by that river to the Ucayale. The distance between Pozuzu and Mayro is only ten or twelve days. At Sarayacu, he hoped to be able to procure the assistance requisite to enable him to ascend the Ucayale to the mouth of the Pachitea, and to reach Mayro from the eastward. But in this also he was doomed to be disappointed. According to the Padre's account, it would have required a strong land party of two or three hundred men to protect the navigators against the natives, while ascending the river; and there were no means of purchasing three months' provisions for so large a body. As it is very evident that the worthy Padre was not particularly desirous that they should effect their purpose, in opening, or as-

certaining the practicability of this route, we shrewdly suspect that there was a little exaggeration in his statements. It appears that, not having received any official communication from the Lima Government for *nine years*, nor received any salary, he had, in order to support himself and the Mission, commenced a trade with Tavatinga and San Pablo, sending thither native cloth, sarsaparilla, and turtle oil, and receiving in exchange iron, beads, cottons, and a few luxuries for his own table. He had no longer any motive for desiring a more open communication with the Government by which he had been neglected. To make the attempt without his concurrence and assistance, was, however, impossible. The Padre, who had resided there four and thirty years, exercised a patriarchal sway over all the settlements within his reach upon the Ucayale and in its neighbourhood; and his influence alone could have raised the requisite supplies. It was therefore determined, that the Peruvian officers who had thus far accompanied the expedition, should return to Lima by the way of Moybamba and Truxillo, (Lieutenant Maw's route,) while Lieut. Smyth and Mr. Lowe availed themselves of the Padre's offer to send them, with the first cargo of sarsaparilla, by the Mission canoe, to San Pablo. They were detained at Sarayacu exactly a month, during which they were most hospitably entertained, but the Padre did not seem inclined to encourage their exploring the river, or making any excursions in the neighbourhood; always meeting with some excuse their request to be furnished with the assistance of the Indians for this purpose.

Lieut. Smyth has collected some interesting information respecting the country and its wild and half-tamed natives, but of course chiefly derived from hearsay. The Padre had paid little attention to the education of his flock; and our Author thinks it probable that not an Indian in the whole Mission knows the alphabet. They attend the church with great regularity, and join in the responses of the service, which is partly in Latin, partly in Italian; but as to their morals, 'both sexes are very much 'addicted to intoxication,' and little natural affection appears to exist between parents and children or other relatives.

The voyage down the Ucayale presented nothing very remarkable. The distance from Sarayacu to its mouth, according to the course of the stream, which is very winding, is 279 miles; the direct distance only 158. It varies in breadth from half a mile to a mile and a half, runs between three and four miles an hour, and has an average depth, when at its height, of twelve feet. There are no impediments to its navigation. On the ninth day after entering the Marañon*, they reached the Brazilian frontier

* The Marañon, Lieut. Smyth says, 'is at least half as broad again as the Ucayale, at the point of their confluence.' Condamine repre-

at Tavatinga. On the 29th of May, they arrived at Para; the whole time occupied by the expedition from their quitting Lima, being eight months and ten days.

The Volume of which we have given this brief abstract, is commendably free from pretence or affectation of any kind; and it possesses the genuine interest of an adventurous journey pleasingly narrated.

Art. IV. *The Manner of Prayer: an Inquiry relative to the best Means of discharging the Duties of Public and Social Devotion.* By W. Walford, late Tutor in the Academy at Homerton. Foolscep 8vo, pp. 289. London, 1836.

THERE are circumstances connected with the appearance of this book, which, to those acquainted with the respected Author, invest it with something like sacredness. We know not, however, that we should have alluded to them, but for the following passage, in which they are referred to in a manner to us, at least, inexpressibly touching, and which, we are not ashamed to confess, we found it difficult to read without tears:—it occurs in the ‘Dedication’, and is addressed to ‘Dr. Smith and to the ‘ministers who were educated jointly by him and the Author.’

‘The numerous instances in which your sympathy was shown, during my long continued and desolating affliction, afforded me as much solace as my overwhelming calamity admitted. A remembrance of them is still very grateful to me, now that I am, through the singular mercy of God, restored to as much health of body and tranquillity of mind as I can reasonably hope to enjoy during the short remaining period of my life.

“Labuntur anni: nec pietas moram
Rugis et instanti senectæ
Afferet, indomitæque morti.”
Horat. Od. lib. ii. 14.

‘Thrice happy! that we are not destined to exist always in so frail, so troubled, and so inconstant a condition as the present state is found by us all to be; but that we have, through the mercy of our Lord Jesus Christ, a blessed hope of immortality in his presence. That we all may be guided by his wisdom, and guarded by his power, as long as we are passing through this land of shadows, is the earnest hope and fervent prayer of

‘Your ever affectionate Friend.’

sents the Ucayale as the broader stream of the two, and he is inclined to consider it as the main branch; we think erroneously. Lieut. Maw passed this confluence in the night; and it was too dark to admit of any observations.

The return of their Friend to health, to tranquillity, and to *them*, could hardly, we should imagine, have been indicated to the persons thus addressed, in a manner more acceptable and delightful, than by the publication of this volume. It breathes, in every page, the spirit of that higher world, with the august and purifying realities of which, the Author may be supposed to have become more familiar, during his absence, so to speak, from this, or, in other words, its obscurity to *him*. It is marked throughout, both in sentiment and diction, by a calmness, dignity, purity, and beauty as rare as they are refreshing. It is reason thinking as assisted by faith, and taste speaking as purified by devotion. This, indeed, may not be obvious to many, just because the excellencies of that grave and chaste style of thought and expression, which Mr. W. employs, are not obvious to the great mass of readers, whose taste is either uncultivated, and cannot appreciate simplicity,—or vitiated, and cannot endure it. Of this mode of writing—this freedom from all effort,—all grasping after the great, and striking, and stimulating, it may be said, in language which we quote for the sake of the last couplet :

‘ It is retired as noon-tide dew,
Or fountain in a secrete grove,
And you must love it, ere to you,
It shall seem worthy of your love.’

WORDSWORTH.

This may appear a paradox, but it contains a truth applicable to many things besides poetry. There are those who can understand it ; and to those who do not, it cannot be explained.

The title of Mr. Walford’s volume expresses but a part of what it contains, although, unquestionably, that particular subject is generally kept in view in the other portions of the Work. ‘ The *manner of prayer* ’ is the title and subject of the *fourth* chapter. The first is ‘ on the duty of Prayer : an investigation of the ‘ reasons why we should pray.’ The second treats of ‘ the pre-‘ requisites of prayer.’ The third is ‘ on the parts and objects of ‘ public and social devotion ; ’ and the fifth, the closing chapter, ‘ on the consequences of prayer.’ From this statement of the leading heads, it will be obvious to most of our readers, that the volume touches upon a variety of topics which belong to the subject of prayer in general, and which have been discussed, more or less, by all who have written upon it. Still, the book has a specific and peculiar character, in being very much addressed to ministers, and in its principal purpose being to animadvert on the customary, and to advise in relation to the best, ‘ manner ’ of conducting public prayer in Dissenting congregations. It is to this point that we intend to limit our observations and our extracts ; assuring our readers, however, that they will

find the perusal of every part of the volume to be amply repaid by the improvement and pleasure they cannot fail to derive from it.

A Christian church meets for two purposes, worship and instruction,—to engage in social prayer, and to be edified by the ministry of the Word. Each of these may be also said to have a double object; the prayers of the church being not only the presentation, so to speak, of a spiritual sacrifice for itself, but also for the *world*: “it makes known its own requests unto God,” and “it makes” also, “intercession for transgressors.” The ministry is given “for the perfecting of the saints” by instruction in “word and doctrine,” and likewise for the conversion of sinners, by the preaching of “the gospel of the grace of God.” Both of these objects for which the church meets, and both parts of each of them, are of unquestionable importance; and it is not to be denied, that very serious evils have arisen from a disproportionate regard being paid to either the one or the other. In some cases, attention has been so exclusively fixed on *worship*, and all have been so indiscriminately regarded as worshipping, that instruction has been neglected, being looked upon as extremely subordinate, and even often disused; so that the people have neither been taught what was required to render them acceptable and consistent worshippers; nor exhorted as sinners, to repent and to be converted, and accept of “the common salvation.” In other cases, preaching has been unduly elevated; an unhealthy spiritual appetite has been created and indulged; and hence, exclusive attention being fixed on the pleasure to spring from the minister’s discourse, the importance of public prayer has been forgotten, and the engagement treated with something like systematic neglect.

Errors spring up in the neighbourhood of every truth; and particular truths operate with the malignity of error, when they are held detached from the whole system of which they are but a part, and are allowed an improper and disproportionate, and therefore, a pernicious influence. Prayer and preaching are both important, and each first, so to speak, in importance, in relation to the ends they are respectively to accomplish. In the *worship* of the church, we make our nearest approach to the services and satisfactions of the upper world; to the engagements which are to occupy us for ever, when “prophecies shall fail, and tongues shall cease, and knowledge itself shall vanish away.” But, just as this is preparatory to heaven, preaching is preparatory to it. The church on earth is to be fitted for joining the church on high, by worship; but the world is to become the church, to be “changed into its image” and associated with it, by preaching. “By faith” we have “access with boldness” into the “holiest of all;” but *that* “faith cometh by hearing.”

These remarks are sufficient to evince that we have no sympathy with those who disparage preaching ; still, it has long been our conviction, that the worship of the church has been lamentably neglected by us, and wretchedly performed. The Establishment is chargeable with the first error above mentioned : Dissenting communities have too much fallen into the second. The bigoted of both parties wish, as much as possible, to be the antipodes of the others ; they endeavour to get as far asunder, and to be as dissimilar, as they can : in doing so, both err, for the extreme opposite of wrong, is seldom or never right.

Entertaining such views, it was with no ordinary interest that we read the announcement of the present publication ; nor has that interest been diminished by its anxious perusal. It contains little, if any thing, to which we demur ; and expresses most of our sentiments so fully, that we shall attempt little beyond the insertion of a few extracts, in which some of what we deem the most important are exhibited with the Writer's accustomed simplicity, power, and precision.

The following passage, though long, we insert entire, having vainly endeavoured to curtail it by the omission of some paragraphs. The first part contains the Author's own statement of the object of his Work. The passage which we have marked in italics, suggests a reason for the cultivation and improvement of the gift of prayer, which struck us, on the perusal, as deeply affecting ; the whole paragraph, indeed, of which it is the commencement, is singularly beautiful. The conclusion of the extract shews the faithfulness and candour of the Author, both towards those with whom he agrees, and those from whom he differs.

‘ The definite object that I have in view is, chiefly, to offer some remarks, the results of a good many years' experience, not passed altogether without observation, on the most becoming manner of conducting public and social engagements of devotion. By public engagements of devotion, I intend the prayers, the offering of which forms so important a part of the public duty of Christian ministers ; and by social engagements, I mean the prayers that are presented by Christians in general, at private devotional assemblies, as well as those which are offered by the heads of families, when surrounded only by their relatives and domestics. That a very considerable part of the pleasure and usefulness attendant on such engagements is derived from a wise and becoming method of conducting them, is too evident to be questioned.

‘ Devotional acts consist of exercises of the heart, and of the understanding ; faculties which are susceptible of daily improvement, where attention is directed to them, and the proper means are employed. It is of great importance to the aid of improvement, that correct notions of the particular objects to be attained should be formed, and that habits of attention to them should be acquired. Unless this be done,

there is little reason to hope that knowledge will increase, or that improper and unbecoming methods of discharging these duties will be corrected. Our intellectual and moral powers were imparted to us for the purpose of improvement; and every spiritual endowment is both susceptible of increase, and adapted to it. We shall be found negligent of due regard to the Divine Author of all our endowments, if we fail in attempting to improve them; we shall lose the pleasure which ever accompanies the conscious increase of intelligence, and the cultivation of pure and holy affections, regulated by wisdom and propriety; and we shall deprive our fellow-worshippers of much of the satisfaction and edification which they might derive from our association with them, if we abide satisfied with our present attainments, and indifferent to their increase.

'An obligation of the most forcible and stringent nature lies upon the professed disciples of the blessed Redeemer, to employ his mediation, by presenting to the throne of mercy, in his name, the most perfect services which they are able to bring. It is a very unbecoming return for the inestimable blessings which his condescension, labours, and sufferings have procured for us, to be indifferent even to the manner in which we attempt to discharge the duties of devotion. No indifference was found in him; his devotional exercises were marked, not merely by deep submission and perfect reverence for God, but his manner was equally distinguished by "meekness and wisdom," and a subdued chasteness both of sentiment and diction. Nothing can be conceived of so remote from inflated language, from swelling words of vanity, from an affectation of ingenious turns or pretty conceits, or from that boisterous magniloquence which too frequently usurps the place of deep and pathetic expression, as the petitions which our Lord Jesus Christ instructed his disciples to employ, and of which he set before them the most exquisite example. Happy and honoured shall we be, if we are found endeavouring, in some small degree, to imitate his grace and dignity!

'There is reason to apprehend that inattention to such considerations is far too frequent; and not a few of really pious persons are found, who permit themselves to settle down in listless apathy, and to remain content with the extremely deficient attainments which they have made, in reference to such duties of their Christian profession. My object will be attained, if the composition and perusal of these pages should have the effect of persuading a few such worthy, but somewhat mistaken persons, that they are really capable of better things, and are not beyond the reach of improvement, if they strenuously exert themselves to obtain it.

'The observation with which I shall terminate these preliminary remarks, relates to the interest which it becomes us to feel for the honour of our profession and practice, as Dissenters from the Established Church of our country. I wish we had it in our power both to think and say, that the reproaches which are not unfrequently cast by the less candid of our conforming brethren upon the manner in which some of our public devotional services are performed, were altogether unsustained by truth. Our nonconformity may, I am well assured, be defended by most cogent reasons, and shown to combine a reve-

rential regard for the decisions of conscience—the impregnable bulwark of our common Protestantism—with a noble and disinterested attachment to civil freedom. Were our practice but as correct as our principles are irrefragable, we should seldom have to complain that our assemblies are not overflowing, or that our churches are few in number, or inconsiderable in extent.

‘I shall be forgiven, I hope, when I say, that the book of Common Prayer, which is the indispensable and exclusive instrument of public devotion in the Church of England, combines many patterns of pure, simple, and fervent devotion, with numerous very grievous errors and improprieties. While I express my extreme surprise that so many upright, intelligent, and acute clergymen can declare their “unfeigned assent and consent” to all the contents of that heterogeneous, though in some parts, exquisite volume, I am far from wondering that having once scaled this apparently insurmountable barrier, they should frequently extol the formularies of devotion which it comprehends, or that the less pious and scrupulous among them should, whenever a favourable opportunity occurs, institute comparisons prejudicial to nonconforming worship. It is truly an employment of little difficulty for an astute and practised intellect to assemble on one side all that is beautiful and attractive, concealing or explaining away whatever of contrary character might be detected by inquisitive scrutiny, and then to contrast this partial portraiture with all that can be found of low, or feeble, or unpolished character, among the advocates of an unendowed profession. My object, however, is not to censure what appear to me to be the inconsistencies of those from whom we dissent, but to provoke to jealousy my more immediate brethren, that they may aim, by increased intelligence, and attention to the graces of devotion, to exalt their own profession, by means which even the most uncandid followers of established systems shall be compelled to admire.’ pp. 3—10.

On the general question of the importance of public worship, we select the following passage, from the chapter ‘on the parts and objects of devotion,’ on account of its intrinsic excellence, and as confirmatory of what has already been advanced by ourselves.

‘(3.) Men promote the glory of God when they honour him by a regular and consistent discharge of the exercises of public and social devotion. This is the principal design, and most important object of public worship. There are many other purposes to be attained by this means, but this is supremely important. There has never been any form or constitution of religion appointed or approved by God that has not sanctioned and prescribed the practice of public worship; to perform which men have ever met in solemn assemblies, and have united in the different acts that are essential to it. How much this was the case under the dispensation of the Old Testament is too well known to require any illustration. When the numerous and burdensome ceremonies of the law gave place to the establishment of evangelical worship, we find the disciples of Christ regularly frequenting the public assemblies on the Lord’s days, and at other appropriate

seasons; indeed, the practice of public worship is essential to the maintenance of religion in the world, and that it was so deemed by the wisest heathen nations is known to every one that has any acquaintance with the practices of ancient times.

‘On various accounts it is exceedingly requisite to keep these considerations in view, and to regard the glory and worship of God as the supremely important and primary purpose for which the assembling of Christians should be maintained and perpetuated. There is frequently manifested a great forgetfulness of this object by many persons who undervalue every other purpose of Christian worship, in comparison with having their feelings powerfully stimulated, and their passions deeply wrought upon; and they become extremely restless, unless they can be gratified to the utmost in these respects. They must have their favourite ministers, and their favourite topics constantly brought before them, or there seems to them to be no sufficient reason for a regular attendance upon the ministry of the gospel, and the public appointments of Christian worship. That the various parts of public worship should be performed with the utmost attention, on the part of those who preside over them, to the edification, instruction, and consolation of the great body of worshippers, is not for a moment to be lost sight of; and if these ends are not answered, on account of some manifest deficiencies in the talents or qualifications of the leaders of public worship, it becomes a reason of great weight for taking due measures to effect an alteration, either by the removal of those that have hitherto led the service, or a withdrawalment to some other society, where these ends may be more efficiently answered. But nothing can be more injurious, either to the welfare of Christian societies, or the real edification of individual Christians, than a restless, morbid appetite for cordial stimulants, for favourite, exaggerated, and reiterated statements, which aim at the accomplishment of such purposes. It is hard to say which are the most degraded, those who condescend to gratify propensities so vicious, or those who can be gratified only by such means.’ pp. 139—143.

The importance of public prayer being admitted, and the subject being introduced as to the best manner of performing it, a discussion naturally ensues on the comparative merits of liturgical forms and of free prayer. The Author advocates the latter practice; but that he does so without bigotry and without bitterness, the following admirable passage will abundantly evince.

‘3. It is urged as an argument in defence of exclusive forms of prayer, that congregations can more easily unite in them than in free or extemporaneous prayers.

‘On this I would remark, that a great deal depends on habit. What men frequently do, they do more readily. Hence they feel a repugnance to what they have not been accustomed. At the same time, I freely admit that the argument is not without force: it cannot, however, be denied, that the continued use of the same forms is likely to generate inattention, and, unless an unremitting exertion be made to

prevent it, the thoughts will wander during the recital of the well-known words, which at length come to be repeated mechanically and without effort. Were the prayers that are delivered without forms slowly and distinctly enunciated, with pauses sufficiently long interposed between each of the sentences of which they consist, and the whole uttered with due and discriminate emphasis, so as to prevent a drawling monotony of manner, few persons would experience difficulty in accompanying them. It is chiefly to the hurried consecution of sentences, and the absence of sufficient clearness and energy of pronunciation, that the difficulty of going along with the speaker is to be attributed. This is, in my opinion, a matter in the highest degree worthy of attentive regard from those to whom the conducting of public devotion is committed. *A combination of both the modes of devotion would, I think, be productive of the best effects. The responsive form of the litany is, in my apprehension, well adapted to maintain attention, by giving, as well to the congregation as to the officiating minister, an active part in the service. There is, I fear, at present, little hope of effecting any changes of this kind either in conforming or nonconforming congregations. The imposition of form, and the exclusion of all innovation, is but too likely to continue in the Established Church; and among Nonconformists there prevails so great a dislike to what is unusual, that any improvement of this nature seems to be hopeless.* On this account, it becomes the more imperative on those who lead the worship that is conducted by free prayer, to employ every method of improvement in the discharge of it that can be suggested.' pp. 185—187.

The sentences which we have marked in italics, in the above extract, suggest many reflections, which, if space permitted, we would willingly indulge. The conviction of the Writer, that the 'best effects,' or most perfect form of public worship, would be found to result from 'a combination of both modes of devotion,' the liturgical and the free, has not only long been our private individual opinion, but is, we believe, increasingly and extensively entertained. The advocates of the different modes have always reasoned on their exclusive adoption, and have seemed to suppose that it was necessary to defend the one, by utterly condemning and repudiating the other. The picture presented of the improbability of effecting any change, by attempting the union of both, owing to the tempers and dispositions of the hostile parties, is most humiliating and distressing. Is it ever to be thus? Are all sects always to proceed on the assumption that they themselves cannot be wrong?—that they are too wise to err, and too perfect to be informed? Are we ever to feel and act as if all others must come over to us, and we, in no tittle, to conform to them? If the divisions of the Church are to be healed, and the parts to draw closer to each other, it must be by some having to give up something; but who will begin, by even acknowledging that they have anything to alter? Happy and honoured will

that communion be, which shall be the first to avow its readiness to sacrifice its *own* prejudices, instead of insisting that all others should first sacrifice theirs to it !

We cannot dwell, however, upon these general reflections ; we proceed, therefore, to observe, that, things remaining as they are, as to the exclusive employment of extemporary prayer, the following passage suggests a simple but important improvement in this.

‘ It is essential to every prayer that is delivered in public, that it be rendered appropriate to the particular purposes for which it is engaged in. The prayers of most public services, among dissenting congregations, consist of an introductory, a general, and a concluding prayer. The most usual practice is, to make the first and the last short ; the first, to comprise topics adapted to bring the minds of the worshippers into a becoming state of feeling and attention ; the last, to impress the subject of the discourse that has been delivered upon the memory and the heart. The general or principal prayer is, therefore, that to which the present observations are intended chiefly to relate. I have recited this course, because I believe it is the one most commonly adopted in our congregational services ; though I am inclined to think, that an alteration might be made in it with advantage. The change to which I refer is, to make the first two prayers of more equal length. We not unfrequently hear of the weariness, both of body and mind, that is occasioned by one prayer, extended perhaps to nearly half an hour in length : to prevent this undesirable effect, it seems that two prayers, occupying each from ten to fifteen minutes, with an interval between them to be filled up by singing, and reading the Scriptures, would be found advantageous. If the service were commenced by singing a short psalm or hymn, to be followed by the first of the two principal prayers that have now been suggested, and succeeded by the interval that has been mentioned, there would certainly be less weariness occasioned, and the attention would probably be kept up during the latter of the two prayers without difficulty.’ pp. 198—200.

We should be glad that the above suggestion of one so worthy of being listened to with respect and deference as Mr. W., met not only with formal, but with practical approval. Who has not heard complaints of the wearisome prolixity of ‘ the long prayer’ ? Yet who, it may be asked, has attempted to correct the evil ? We are happy to say that we are acquainted with *some* ministers who *have* made the attempt with success ; and with one who, in addition to acting, on one part of the day, in accordance with the above recommendation, invariably, on the other, offers, previously to announcing the text, a prayer of two or three minutes, directly and exclusively bearing on the engagement immediately in prospect. He describes this as having the most delightful and beneficial influence on his own mind ; and, he believes also, on the minds of the people, though some were astounded at first by what was so very like the church. We

should really be happy, however, ourselves, to see this piece of conformity not only partial and occasional, but universal and constant; and we trust, some may be induced to adopt it forthwith, by this testimony to its advantage.

Having, in the above extracts, adverted to the 'manner' of prayer, that is, to the nature of it as free, and to one mode in which it might be improved; we give the following passages in relation to some parts of the *matter* of it, or the substance of which, whatever be its form, it should invariably consist.

The first respects 'Confession.'

"God be merciful to me a sinner," are words expressive of a prayer which we have the authority of our blessed Saviour for believing to be acceptable, and, taken in connexion with many other portions of Scripture, assure us that the confession of sin is an essential part of the exercise of devotion. In the private exercises of prayer, to which God is alone privy, confession should be extended to a particular enumeration of the sins which an acquaintance with ourselves brings to our remembrance; and it would certainly imply a want of sincerity if we failed to acknowledge, with an ingenuous and candid temper, any of the transgressions which an examination of the heart and conduct brings to light. These, with their peculiar aggravations, must be spread before God, who requires this exercise of duty, not because he needs the information to be derived from it, but that we may be brought to such a lowly sense of our guiltiness as will lead us earnestly to pray for forgiveness, and to seek for the remission of our offences by a renunciation of all which we may have fancied to be our righteousness, by a deep sensibility of the impossibility of justifying ourselves, and by an entire reliance upon the righteousness of God which is revealed in the gospel.

But the case differs, in some important respects, when we consider the duty of confession in reference to public and social exercises of devotion. As the person to whom is committed the responsible office of speaking in the names of others can be conscious only of his own deviations from the path of rectitude, and can possess only a general knowledge of the real characters and actions of those whom he represents, so must his acknowledgments of sin be general. Even in instances in which he may be aware of the particular transgressions of some of the persons whom he represents, it forms no part of his duty to advert to them. This would be a flagrant abuse of the trust that is reposed in him; an offence of no small magnitude against the assembly over which he presides; a cause of very justifiable displeasure to those whose conduct would thus be animadverted upon; and it would turn into an instrument of censoriousness, and an engine of extreme mischief an appointment that is made solely for the purposes of edification and general improvement.

No excuse can be pleaded for any man who renders his prayers a vehicle for evil speaking, or for the publication of any thing that may prove injurious to the feelings or characters of those who unite with him in the exercise of devotion. It is indeed scarcely possible to

imagine a practice which is more indecorous in itself, or more at variance with the serious awe by which every address to the Most High should be regulated.

'No restraint is, however, placed on general confessions of guiltiness, let the sentiments of which they may be expressive be ever so deep, and the language in which they may be conveyed ever so pungent. Confession is to be extended to an acknowledgment that all have grievously offended; that all are heavily laden with iniquity, and have come short, in every instance, of the glory of God; so that "there is none righteous, no, not one." The object of the leader of the worship should be, to feel deeply his own guiltiness, and to communicate a similar feeling to those whom he personates. By this course the improvement of all will be promoted, and the important design of this part of public and social worship will be attained. In order to the due discharge of this part of the worship of God, ministers and other persons, who may be frequently engaged in representing their fellow-worshippers, should be persons distinguished by a competent acquaintance with themselves. They must not be novices. They should be deeply sensible of the magnitude and evil nature of iniquity. Aware of the extreme weakness and corrupted condition of the souls of men, they should stand aloof from whatever might pamper vanity, and from all that partakes of self-confidence, of boasting, or of a wish to exalt themselves by covert insinuations of the extent of their attainments, the depth of their humility, or the fervour of their piety. Such persons ought to be discreet, experienced, and moderate, that their services may be free from manifest improprieties, and conducted in a manner becoming the homage which feeble and most imperfect mortals tender to the God of heaven and earth.' pp. 107—111.

The following forms part of a beautiful section on 'Thanksgiving and Praise.'

'Neither our faculties, nor the time allotted to public or social devotion, admit a complete enumeration of the favours that we have derived from the loving-kindness and tender mercies of God; and on this account, a selection must be made of such instances as are most comprehensive, or, because of their fresh occurrence, are most likely to act powerfully on our feelings. It should ever be in our remembrance, that general indiscriminate expressions of thankfulness are liable to be passed over with transient effect, and to be deficient in stimulating our best and purest feelings; and that, therefore, such a selection of the reasons for praise should be made by those who lead the worship, as is best fitted for this purpose. A wide field opens to our view whenever we advert to the favours and mercies that we have received from God, and which are incessantly flowing, in full streams of bounty and beneficence, towards us. Our creation, and continued preservation; the inestimable endowments of understanding and memory; the innumerable objects in the heavens, and on the earth, that surround us, adapted to act upon our faculties, and to excite emotions of the most admiring and pleasurable kind; our friends; our freedom; our capacities of endless improvement in knowledge and happiness;

in short, whatever constitutes our corporeal and mental being, furnishes an immense variety from which a selection of topics for praise and thanksgiving may be taken. We shall then advert to the stupendous theme of redemption, and the recovery of fallen man; the amazing gift of a Divine and Almighty Saviour; the rich and ample communications of the Holy Spirit; the record of God's nature, providence, and will, contained in the sacred writings; the numberless deliverances from dangerous and trying difficulties that we have experienced; the communion of Christians; the promises of safe conduct amidst the weakness, darkness, and evil propensities of our hearts; the assurances that God's kingdom will finally triumph over all opposition; and the blessed hopes of "an inheritance, incorruptible, and undefiled, and that fadeth not away." These all conspire to suggest to our thoughts themes for praise, and gratitude, and endless adoration.' pp. 122—4.

The following passage deserves great attention; it is full of important suggestions and significant hints.

'I attach great importance to the propriety of making the order, selection, and variation of the subjects of prayer, an object of *serious reflection* and ANTECEDENT PREPARATION.

'There is reason to think, that, while great attention is paid to the study and composition of sermons, engagements in prayer are frequently commenced without any attentive premeditation. It is not my purpose to say how much of such preparation is requisite, but I would take the liberty of respectfully requesting my brethren, especially the younger of them, to consider, whether a due measure of it would not prove advantageous to the consistency of prayer; the consistency, I mean, of the regularity of proceeding through its several parts. Some prayers manifest no order, no distribution of parts, no particular or definite object, but all kinds of topics are heaped together in an incoherent and confused manner, which renders it exceedingly more difficult for the congregation to unite with them, than when a due attention is directed to such matters. Some such premeditation would conduce greatly to the avoidance of unseemly repetitions, than which scarcely any thing can be more injurious to the temper of devotion. An appearance is often made of being about to conclude the address, when some one or more of the subjects that have already been dwelt upon are introduced afresh, and by this means a prayer is made to include several commencements and several terminations. Attention to the topics that are now suggested would greatly tend to the variety of subject and expression, which it is extremely requisite to cultivate, not for the purpose of gratifying a most unseasonable vanity, either in the minister or the congregation, but to stimulate attention, and preserve it from flagging through the service. I shall terminate these remarks by a hint respecting the impropriety of a too minute specification of particulars in that part of prayer which consists of intercession. We sometimes hear this part of the service so conducted, as to wear the appearance of compliment to the parties who are referred to; of a wish to announce particulars of information respecting

different persons; and sometimes to convey the semblance of a fear, lest the great Object of our worship should be inattentive to our requests, unless we introduced a minute specification of particulars; or as if we were actuated by a desire to inform him of some things of which he is ignorant. It must, I imagine, be obvious to every considerate person, that such a mode greatly differs from the simplicity, unaffectedness, and majestic solemnity which spread over devotional exercises their greatest charm, and most attractive influence.

pp. 201—4.

One other extract must be introduced.

‘It is not by any means an uncommon occurrence to hear various expressions used in prayer which manifestly show that the passages of Scripture which are cited in them, or made applicable to them, are not properly understood by those who use them. This is inflicting an injury upon the less-informed hearer, as he is thus led to form erroneous conceptions of many important portions of the Bible; while it reflects no small degree of discredit upon the industry and discernment of the person who uses such phraseology. Certainly no words should be introduced into prayer, no portions of Scripture quoted, no systematic or traditional forms of speech employed, of which the speaker has not a clear and precise understanding, as it is impossible for him to communicate to others what he himself does not possess. If he neglect this rule, he will incur the blame of “darkening counsel by words without knowledge.” There is an employment of scriptural phraseology which becomes quaint, obscure, and scarcely intelligible, for want of attention to the rule now suggested. Technical phrases or scholastic expressions should, as much as possible, be excluded from devotional exercises, as they tend only to darken and mystify the sense, which might easily be conveyed by more intelligible forms of speech. A continual attention to such subjects, which are not by any means trivial, or unworthy the notice of those who are most conversant with public prayer, will amply repay the labour expended upon it, by an augmented capacity of performing this duty with pleasure and utility, accompanied by the consciousness of having neglected no means of contributing both to the piety and intelligence of those over whom, and for whose benefit, the pastoral office was appointed.’ pp. 230—2.

Mr. Walford has laid the rising Dissenting ministry, and, indeed, the whole denomination, under lasting obligations to him, by the publication of this volume. It contains, in small compass, a large fund of judicious counsel, wise and weighty remark, the results of extensive observation and much reflection, clothed in language beautifully simple, and pervaded by the spirit of faithfulness, gentleness, and charity. It is the work of one who wishes to correct and to reform, and who aims to do so in a manner distinguished by the “meekness of wisdom.” It is no mere bundle of complaints,—the querulous effusion of a spirit delighting to find fault,—unsettling everything, but settling nothing. It is full of specific cautions, directions, and rules, which,

if universally regarded and followed, would improve the character of Dissenting worship almost incalculably. If ministers could be persuaded to attend to this subject,—to make it an object of thought and care;—if they could bring themselves to think that it really is not a *sin* to aim at doing their best, not only as to the *matter* of prayer, but as to the ‘*manner*’, including in that term, arrangement, variety, language, the management of the voice, distinct enunciation, and everything, however minute, that contributes to perfection,—to the people going along with them, and to their feeling and perceiving that it is a part of the service regarded as *important*;—if this were to become common among them, we believe it would have an immense effect, not only in increasing our pleasure in public worship, but in augmenting and elevating piety too. The devotional talent, if we may so speak, is neither appreciated nor improved, in comparison with the preaching talent. This is a great and sore evil: it affects the character of our personal religion; it injures it; and it is high time that it were considered and corrected. There is no novelty in this complaint. Ministers, in general, will acquiesce in its justice; and yet, from the force of habit, the fear of innovation, or other causes, they still persist in attaching, we do not say too much importance to preaching, but *too little* to the worship of the church; and hence, they do nothing to improve, elevate, or enrich it. We fervently pray that Mr. Walford’s Publication may have some good effect in this quarter. It ought to be mentioned, that the Work is beautifully printed.

Art. V. *The Book of the Denominations: or the Churches and Sects of Christendom in the Nineteenth Century.* 12mo, pp. 692. London, 1835.

‘THE Christian world,’ remarks John Evans, LL.D., ‘is divided into denominations, each of which is discriminated by sentiments peculiar to itself.’ With this profound remark, commences that “Sketch of all Religions” which may be pronounced the finest specimen extant of the art of jumbling. That such a book, shallow, flimsy, blundering, flippant, and in its tendency most pernicious, should have made its way through more than fifteen editions, is unaccountable on any other ground, than that a work of the kind was wanted to meet ‘the curiosity of Turk, Jew, Infidel, and Christian.’ The design of the Author was, he tells us, to make the existing ‘variety of religious opinions a ground for the exercise of moderation.’ The worthy man meant well, but he mistook the matter altogether. What he means by moderation, is not very evident; but, if mutual forbearance was the lesson designed to be inculcated, we question

whether either Turk, Jew, Infidel, or Christian, whose curiosity may have led him to read the Work, was ever rendered one whit more kindly disposed to men of a creed different from his own, by this motley exhibition of opinions. The Infidel and the Papist, however, have each drawn from the premises thus furnished, his own conclusion; the former, that Religious Truth is a mere matter of opinion without any basis in certainty; the latter, that the Authority of the Church is the only remedy for a bewildering scepticism. The Author of the Sketch dreamed that he was taking the best way to promote candour, and tolerance, and good will, when he was in reality furnishing the ecclesiastical bigot with the most plausible argument for the necessity of a living umpire to determine controversies of faith, and of an authorized standard of orthodoxy.

Evans's "Sketch of all Religions" is still cited for this insidious purpose; but the sale of the book has pretty well gone by. Several attempts have been made to supply a better work. One of the best is the Rev. Robert Adams's "Religious World Displayed," in two volumes 8vo, (1823,) which, though ill arranged and faulty in other respects, merits the praise of impartiality, and embodies a large mass of valuable information. Its bulk, however, would of itself have precluded its obtaining a wide circulation. Williams's "Dictionary of all Religions," founded on the work of Hannah Adams, is useful for reference, but the alphabetic arrangement is the very worst that could be adopted for the purpose of giving an intelligible view of the world of opinions: it is no better than a dissected map. The work before us is, at all events, a vast improvement upon these. To compare it with Evans's, would be an insult to the Author. Comprising three times the quantity of matter, it is, in point of arrangement, correctness of information, and every quality of composition, immeasurably superior. If, therefore, it does not in all respects answer to our idea of the Work that was still wanted, we can have no hesitation in admitting it to be the best that has hitherto appeared. Having said thus much—and less than this we could not say in justice—we shall, after giving an analysis of its contents, freely express our opinion as to the proper method of treating the subject of Religious and Ecclesiastical Distinctions.

We have been much pleased with the Preliminary Essay appropriately prefixed to the work, in which it is shewn, that the diversity of opinion among Christians, and their persecution of each other, furnish no argument against the Divine character of the Gospel. 'A notion,' it is remarked, 'has very generally prevailed, that a revelation from heaven ought to be so clear, distinct, and luminous, as to render uniformity of sentiment on the subject of its discoveries the almost necessary consequence

‘of its promulgation.’ This notion has served as an excuse for infidelity on the one hand, and for intolerance on the other.

‘The sceptic waits for the perfect agreement of all Christians, before he will admit their religion to be divine;—the bigot contends that among true Christians this agreement is indispensable, that the most trifling departure from his own opinions, which are of course the only opinions founded in truth, is a mark of heresy; in the suppression of which, he suffers himself to be hurried into all the extravagances of remorseless persecution. The favourite position of both is, that diversity of sentiment regarding the contents of an alleged divine revelation is fatal to its pretensions; perhaps the only point in which the infidel and the zealot are agreed; the practical influence of which is, to make one the enemy of himself, and the other the enemy of all mankind. As a subtle and dangerous fallacy it deserves exposure; and for this, a very little sagacity will suffice: those who maintain it, are perhaps hardly aware of its legitimate consequences, any more than they are prepared to detect the sophism on which it is founded. It has not probably occurred to them, that this, their strongest argument for two of the worst things in the world, infidelity and bigotry, is subversive not only of revealed, but of natural religion. If every thing assuming the character of a revelation from heaven is to be rejected simply on the ground of the differences, and contrarieties of opinion, which may prevail among its advocates, then there is nothing true, nothing divine, in the universe. For what is there in the whole range of philosophy, that has not occasioned disputation, and divided the most acute and sagacious reasoners? Uniformity is, and ever has been, confined within the narrow limits of self-evident truths and mathematical demonstrations. There are no duplicates in human nature, no classes where individuals possess an exact resemblance. It is not therefore possible, unless the capacities of different minds could be equalized, and their circumstances rendered precisely similar, that they should entertain identical opinions, and contemplate under the same aspects, and with the same convictions, the doctrines which they believe to be true. Universal concert and perfect agreement are utterly unknown in this world of ignorance, prejudice, and passion, where a thousand influences conspire to obscure the most glorious truths, and to diminish the force of the most powerful arguments.

‘If indeed the modern unbeliever maintains, that he is justified in withholding his assent to the truth of Christianity on account of the diversified creeds, which have broken its churches into various and sometimes opposing communions, what is this, but saying that uniformity of belief is indispensable to establish its divinity, and that the absence of this alone stamps it with the character of imposture. A conclusion so monstrous, that it transfers truth from the only foundation on which it can ever rest, its own evidence, to the ignorance, caprice, and folly of mankind; rendering valueless every legitimate species of proof, which can be presented to the individual human mind, and suspending his belief on the absurd condition of his first obtaining universal concurrence to the doctrines and the facts sub-

mitted to his investigation. According to this assumption, the first believer was an idiot, and the first difference that occurred among the primitive disciples on the subject of their common faith ought to have proscribed it for ever. For if a religion, however attested, is not entitled to credit till it is arrayed in the evidence of uniform and punctilious agreement, among all who profess to embrace it, notwithstanding the infinite variety of their capacities and circumstances, it has no claim to be believed at all; and no individual to whom it is proposed ought to yield to its influence, on the principle of its own intrinsic excellence. While we thus repudiate uniformity of opinion as a test of revealed religion, we are far from insinuating that the unhappy divisions and enmities which prevail among Christians, are not to be deplored, as greatly injurious to themselves, and to the cause they maintain. They furnish a dark page in the history of human nature; and as abuses of the most valuable boon that heaven has conferred upon mankind, are deeply to be regretted and severely censured. But as affecting the real character of Christianity, either as a divine revelation, or a system of moral influence, they ought not to weigh a feather in the scale. Christianity is responsible only for what it effects by its *direct and legitimate tendency.*' pp. 2—4.

The whole of the Essay merits a very attentive perusal; and its circulation as a separate tract, might, we think, do much good. This is followed by an Introduction, comprising a rapid sketch of the history of the Church from the Apostolic age to the Reformation; abridged from the Appendix to Villars's Essay on the Spirit and Influence of the Reformation of Luther. With this sketch we have been less entirely satisfied; but it connects very well with 'The Papacy or Church of Rome,' the subject of the first section. Next we have 'the Church of the Waldenses.' In this section, some typographical errors disfigure the pages, which demand notice. The Pelice and the Clusone are printed, *Police* and *Chesone*, (the latter repeatedly,) and the Rev. Mr. Gilly, the well-known benefactor of the modern Vaudois, is transformed into Mr. Gilby. There occur, moreover, some inaccuracies, or at least some very questionable statements of an historical kind. The Author is disposed, in common with his authorities, to make rather too much of the Vaudois, and to overlook the collateral branches of the same true Christian stock.

The Greek Church is next described, and is erroneously stated to extend over a much wider tract of country than the Romish Church. This is in no sense correct. In the East, the Greek and the Romish communions are found co-existing to a great extent; while the pale of the Papacy comprises a large portion of both the Old and the New Continents. The Russian Church, as daughter of the Constantinopolitan, follows in proper order. Then come the Monophysite and Nestorian Churches of Armenia, Syria, Georgia, Egypt, Abyssinia, Koordistan, and Malabar. These are all separately and briefly described; we cannot

say satisfactorily, for this portion of the Work is the most meagre and deficient in correct and authenticated information.

At page 218 of the volume, we arrive 'at what is called the 'Protestant division of Christendom'; and the denominations of Protestantism are treated of in the order following:—German Lutheran Church. Church of Sweden. Church of Denmark. Helvetic Reformed Churches. Church of Geneva: Calvinism; Momiers; Sublapsarians and Supralapsarians; Arminian Church; Baxterians; Antinomians. Reformed Churches in France. Church of Scotland. Church of England and Ireland. Anglo-Cambrian Church. Reformed Churches and Sects unconnected with a Civil Establishment: Episcopal Moravian Church; Episcopal Church in Scotland; Episcopal Church in America. Presbyterians: Reformed Presbytery; Associate Presbyterians; Relief Synod; Irish Presbyterians; American Presbyterians. Arians, Sabellians, and Socinians. The 'Three Denominations: English Presbyterians; Congregational Independents; Scottish Independents; Scottish New Independents; American Independents; Baptists; Mennonites. Quakers. Methodists: Wesleyans; Methodist New Connection; Ranters; Calvinistic Methodists; Welsh Methodists. Swedenborgians. Shakers. Dunkers. St. Simonians. Irvingites.

Such are the Contents of the volume; and for the purpose of cursory perusal, the arrangement is not a very material circumstance. Nor are we disposed to complain, that, to the ugly catalogue of Protestant denominations, the Author has not added, with Dr. John Evans, 'Bryanites, Jumpers, Universalists, Destructionists, Sabbatarians, Hutchinsonians, Mystics, Hal-danites, Free-thinking Christians, Joanna-Southcotians, Mug-gletonians; Episcopal Seceders; Saadhs; Jerkers and Barkers; 'and Millenarians.' We must, however, observe, that most of these have quite as good a claim to find a place in such a Work, as many which are honoured with a distinct notice; and our Author must therefore take his choice between the charge of having given a very imperfect and incomplete list of Denominations, and the opposite fault of having needlessly swelled the perplexing and disgusting catalogue.

Neither of these will be thought to involve a very serious literary offence. But, without meaning to impute any great blame to the Author, we must express our regret that, by the plan which he has adopted, classes and species, sects, and sub-sects, and sub-sub-sects, national creeds and obscure heresies, denominations extant and non-existent, should all be made to figure as distinct varieties of the Christian faith; reminding us of the amusing toy of Noah's ark, in which enormous antediluvian beetles and gigantic ducks rival in stature the noblest quadrupeds, and the clean and the unclean are harmoniously paired together. This fault would

have been obviated in some small degree, at least to the eye, had there been a subdivision of the Work into chapters and sections. Still, it can only tend to mislead and perplex an uninformed reader, to enumerate mere varieties of dogmatic opinion and almost intangible differences, such as Baxterians, Sublapsarians and Supralapsarians, Antinomians, Sabellians, &c., as distinct denominations, by which is generally understood to be meant, separate sects. Again, it is scarcely less improper to confound under one arrangement, theological and ecclesiastical divisions,—differences which serve as the boundaries of religious fellowship and communion, and such as do not,—errors and heresies common to the professed members of various communions, and the peculiarities of detached and isolated societies. The effect is bad, and the tendency injurious, both as making the Christian world seem more broken up into petty and hostile divisions, than it actually is, and as giving a false magnitude and unreal importance to insignificant or detestable schisms and heterodoxies.

Shall we be called upon to apologize for using this last word? According to some persons who pique themselves on their candour and liberality, to speak of heterodox opinions is, to sin against modesty and *moderation*! Orthodoxy and heterodoxy, it is said, are merely relative to our own opinions. Too frequently, indeed, have they been used in reference to human creeds and arbitrary standards; and it is singular that, in the Church of England, an *orthodox* clergyman means one who is *not* an *evangelical* one. We are not, however, to be deterred from the right use of a word by its being misapplied; and heterodoxy, being a milder term than heresy, may conveniently designate those theological errors *within* the Church, which neither divide its communion nor contravene the cardinal and fundamental articles of the Christian faith. It may be a nice point to draw the distinction; but let us be allowed to call Sabellianism and Antinomianism, heterodoxy; while, without scruple, we assign to Socinianism, Swedenborgism, and Irvingism, the name of heresies.

We have to find fault not only with the Author's arrangement, on these grounds, but also with his having, according to our judgement, violated the law of proportion in the space allotted to each Denomination. The Arians, if introduced at all, certainly claimed more than a page and a half, when eleven pages are allotted to the St. Simonians, who have no business in the volume. We shall be suspected of feeling jealous for the Denomination to which we have the honour to belong, when we complain, that to the Congregational Independents less than five pages are given, and to the American Congregationalists, half a page! The Baptists are 'allowed to speak for themselves', and their 'case' occupies about fourteen pages. The Swedenborgians enjoy eleven

pages; the Irvingites, rather more; the Shakers, seven. 'The United Church of England and Ireland' has no reason to complain of being slighted, ninety-two pages (a seventh of the volume) being taken up with an account of its history, doctrines, and constitution; but that the members of that Church will be gratified with the sort of attention with which it is honoured, is more than we can venture to anticipate. Perhaps it might have been as well, if, in such a Work, the Writer had displayed a little less of the political and ecclesiastical opponent. There is much truth, however, in the remarks with which the section opens.

'Perhaps there is no church upon earth whose doctrines and constitution are so little understood by the majority of its members as the united church of England and Ireland. The leading facts in its history are indeed generally known, but what it really believes and teaches, how far it is ecclesiastical and how far secular, and how the one interferes with the other, and how strangely they are frequently amalgamated, to the deterioration of religion and the best interests of the community, very few indeed are competent to determine. The antiquity claimed for the church by a few of its more zealous advocates, on account of some fancied and mysterious connexion which they pretend to discover subsisting between it and a church more ancient than that of Rome, and purely apostolic in its character, is perfectly ludicrous. Every vestige of such a church vanished before the missionaries of the pope at a very early period of our ecclesiastical history, and at the Reformation there was no church in Christendom that was more entirely popish, tyrannical, and corrupt, than the church of England.

'It is said there is no royal road to geometry,—but Henry VIII. soon convinced the pope and the nation, that he had discovered a truly royal method of effecting the reformation of religion. It was not by a slow process of instruction, not even by writing a treatise in its favour, as he had once done in opposition to its mightiest champion; his own sovereign dictum achieved in an hour what Wickliffe, and Ridley, and Cranmer might have attempted in vain for a century. Not that there was any thing resembling a true and scriptural reformation, effected by the violent and arbitrary changes which Henry introduced into the Anglican church. Those changes were favourable to the diffusion of evangelical light, and the reformers availed themselves of the opportunity thus afforded them, to imbue the mind of the nation with protestant principles; but Henry was as much a papist as a protestant, persecuted both with equal severity, and had nothing at heart in the zeal which he affected for religion, but humbling the pontiff, and gratifying his own avarice and ambition by seizing the ecclesiastical revenues, and constituting himself, instead of his Holiness, the Supreme Head of the Church. The clergy were alarmed, and whispered the curses they did not dare to fulminate. Henry laughed at their terrors, despised their comminations, and with an atrocious gaiety, perfectly harmonizing with the general brutality of his character,

coolly said, "I will betake me to their temporalities." He was as good as his word;—and it would have been well had he confined himself to the spoliation of monastic and other ecclesiastical revenues. What she lost in wealth, the church might have gained in virtue; and if her mitres and her thrones had been trampled in the dust, her bishops would probably have been wiser and better men, and the successors of the fishermen of Galilee, in emulating the poverty, might have attained to the spirituality of apostolic times. But Henry was resolved to continue the hierarchy in all the wealth and splendour which was compatible with its subserviency to his own authority; but to prove to the whole world that, as "Defender of the Faith," he could construct a creed as well as depose the pope, he proceeded to fabricate, with all his royal diligence and skill, a summary of Christian doctrine, the most essential article of which, however, seems to have been his own supremacy; for whoever denied this, whether protestant or papist, was sure to suffer death in its most appalling form. History may record Henry as the first layman who took to himself, in the ecclesiastical sense of the expression, the title of "Supreme Head of the Church," and which he was not long in realizing; for he forthwith enjoined all preachers to instruct the people to believe the *whole Bible*, the *three creeds*, the Apostle's, the Nicene, and the Athanasian, and to interpret all things according to them! Odious as this appears, as an act of usurpation and tyranny on the part of the king, it opened the fountain of the Holy Scriptures to the people, and laid the clergy under an obligation to diffuse, to the best of their ability, scriptural knowledge throughout the nation.' pp. 353—5.

In what sense the King is the head of the Church, has of late been disputed. The XXXVIIth Article is very cautiously worded, and is much less objectionable than the language of the Scottish or Westminster Confession. That the King should rule all *estates*, ecclesiastical as well as temporal, is an essential and constitutional part of the royal prerogative, and necessarily imports only the subjection of the clergy, as well as all others, to the civil magistrate. That the '*civil sword*' is vested in his hands, is also consonant with fact and with constitutional principles. But that much more than the Article ascribes to the royal prerogative, has been actually exercised, and may still be, by the 'Supreme Governor of the Church', the Author clearly establishes.

'Great pains have been taken to remove the scandal of a lay despotism over the church, by an endeavour to prove that it is a kind of ornamental thing, more for show than use, and that it is a convenient source from whence to draw fat benefices and bishoprics, and the blessed temporalities, the prospects of which are so refreshing to those who hope "in due time to enjoy them." Thus Mr. Adam assures us that the title "Supreme Governor of the Church," as well as "Defender of the Faith," conveys no spiritual meaning; it only gives the king authority *inter sacra*, not *in sacris*; it only denotes the regal

power to prevent any ecclesiastical differences ; or, in other words, it only substitutes the king in place of the pope, with regard to temporalities, and the external economy of the church." This is pretty well ; and we might leave this strange admission to its natural operation upon the minds of our readers ; but as the little distinction between *inter sacra* and *in sacris* happens to have no existence except in the ingenious brain of its author, we may just refer to facts, and let history, as briefly as possible, tell her own tale. Two important documents are preserved in the Common Prayer Book. One, the royal declaration prefixed to the articles, and which has been several times confirmed, and remains to this day a standing evidence of the nature of the authority which the king claims as supreme governor of the Church of England, which extends not only to temporalities, the injunctions, canons, and other *constitutions*, but it assumes the prerogative of determining what is the true doctrine of the church, in what sense the articles shall be subscribed by the clergy, what they shall and what they shall not preach ; and that the bishops and clergy shall not meet in convocation, except under sanction of the broad seal ; and that whatever they may draw up in the form of doctrine, or for the purpose of discipline, is a mere nullity, without the royal assent. The second document is of a date so recent as 1761, in the reign of George the Third ; in which his Majesty expresses it as his royal will and pleasure, that the four forms of prayer and service, made for the fifth of November, the thirtieth of January, the twenty-ninth of May, and the twenty-fifth of October, be incorporated with the book of Common Prayer, and used yearly on the said days in all cathedral and collegiate churches and chapels, in all chapels of colleges and halls within both the universities, and of the colleges of Eton and Winchester, and in all parish churches and chapels throughout the kingdom.

The king's mandate, in fact, is the alpha and omega of every thing in the Church of England ; nothing can be entered upon without his licence first humbly sought, nor concluded without his approbation. To Queen Elizabeth the Church of England owes its existence—it was literally her creation : her fiat called it into being in "opposition to all the bishops, to the whole convocation, and to both the universities ; that is, in one word, in opposition to the whole body of the clergy of the kingdom," as may be seen in Fuller and Heylin. James the First, as the head of the church, certainly in this instance not "*in sacris*," issued a proclamation enjoining, "that after divine service, (on the sabbath,) the people should not be disturbed or discouraged from their lawful recreations of dancing, archery, leaping, vaulting, May-games, Whitsuntide ales, morris dances, and setting up of May-poles." An edict of another kind from the same authority, proves that it is not to temporal affairs alone that the lay sovereign of the church confines his legislation ; for James went beyond the "*inter sacra*," when he declared "that no preacher, of what title soever, under the degree of a bishop or dean at the least, do from henceforth presume to preach in any popular auditory, the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility, or irresistibility of God's grace, but leave these things rather to be handled by learned men, and that moderately and modestly, by

way of use and application, rather than by way of positive doctrines; being fitter for the schools than for simple auditories." Charles the Second issued a mandate as the head and supreme governor of the church, addressed to the university of Cambridge, of a singular nature, from which it appears that the indolent practice of reading sermons was an innovation upon the long-established habit of the clergy, up to the time of Charles the First. Passing over innumerable instances of the exercise of the royal prerogative, both "*inter sacra*" and "*in sacris*," we may just mention *en passant*, that the impotence of both houses of convocation, when formerly allowed to meet, and to act, was such, that they could not even censure with effect, the erroneous opinions of a member of their own body. A woman, who then sat on the throne, was of a different opinion from all the clergy of the land, and her opinion prevailed. They thought Whiston a heretic; good Queen Anne, of blessed memory, was of a different judgment, and Whiston remained unrebuked. "To this we may add a fact, notorious in the present day, that if a single occasional and temporary collect be wanted, or a fast or thanksgiving day for the use of the parish priests, the college of archbishops and bishops have not a right to make it without an order from the king." It is not contended that his Majesty is invested with a clerical character, and that, in an ecclesiastical sense, he officiates,—this would render his supremacy in the church establishment less objectionable; but that a layman should control all the ecclesiastics of a spiritual hierarchy, and determine all the matters of doctrine and discipline which they are to believe and observe, is one of the strangest abuses of Reformation that has perhaps ever occurred in the history of human affairs.

pp. 390—93.

As an *argumentum ad hominem*, the objection to the supremacy of a royal *layman* may have some force; but we are not of opinion that the case would be altered for the better, if the throne were occupied by a royal priest or prelate—a bishop of Osnaburg for instance. The distinction between clergy and laity, upon which the objection rests, has no foundation in either Scripture or reason; and we must, therefore, as consistent Congregationalists, allow that a lay head is just as competent to officiate, both *in sacris* and *inter sacra*, as a sacerdotal head,—that a Lord High Commissioner is as proper a president of a synod as a reverend Moderator,—that a king may be as good a theologian as a pope. Our objection, as Dissenters, against the assumed royal headship, rests upon that amalgamation of things civil and sacred, that secularization of Christian institutions, and that usurpation of the prerogatives of the Only Master and Lord of the Church, which are involved in the very constitution of a politico-ecclesiastical establishment. We deny the legitimacy of the authority assumed; but, if it is to exist any where, it is most safely deposited in the hands of the civil magistrate.

Art. VI. *A History of British Fishes.* By William Yarrell, F.L.S.
8vo., Woodcuts. Part I., Price 2s. 6d. London, 1835.

WE ought to have noticed this interesting and well executed work long ago; and even now, though we take it for granted that the work has gone steadily forward, our acquaintance with it is limited to the first Number. Judging, then, from this single specimen, we are disposed to give high praise to an undertaking so truly meritorious in all its departments, both useful and ornamental. Mr. Yarrell is evidently a man of original research; he writes well; and his mode of exhibiting scientific distinctions is clear and definite. The following extract is both interesting in its details, and instructive as describing peculiarities not commonly observed.

‘The Great Weever generally measures about twelve inches in length, but has been known to attain seventeen inches: its food is the fry of other fishes, and its flesh is excellent. It swims very near the bottom, is sometimes taken in deep water by the trawl-net, and occasionally with a baited hook attached to deep-sea lines. When caught, it should be handled with great caution. “I have known,” says Mr. Crouch, “three men wounded successively in the hand by the same fish, and the consequences have been in a few minutes felt as high as the shoulder. Smart friction with oil soon restores the part to health;” but such is the degree of danger, or apprehension of it rather, arising from wounds inflicted by the spines of the Weevers, that our own fishermen almost invariably cut off the first dorsal fin, and both opercular spines, before they bring them on shore: the French have a police regulation by which their fishermen are directed to cut off the spines before they expose the fish for sale; and in Spain there is a positive law by which fishermen incur a penalty if they bring to market any fish whose spines give a bad wound, without taking them off.

‘That the Great Weever prefers deep water, that it lives constantly near the bottom, that it is tenacious of life when caught, and that its flesh is excellent, are four points that have been already noticed; but this subject, in reference to fishes generally, may be farther illustrated. It may be considered as a law, that those fish that swim near the surface of the water have a high standard of respiration, a low degree of muscular irritability, great necessity for oxygen, die soon—almost immediately, when taken out of water, and have flesh prone to rapid decomposition. On the contrary, those fish that live near the bottom of the water have a low standard of respiration, a high degree of muscular irritability, and less necessity for oxygen; they sustain life long after they are taken out of the water, and their flesh remains good for several days. The carp, the tench, the various flat fish, and the eel, are seen gaping and writhing on the stalls of the fishmongers for hours in succession; but no one sees any symptom of motion in the mackerel, the salmon, the trout, or the herring, unless

present at the capture. These four last-named, and many others of the same habits, to be eaten in the greatest perfection, should be prepared for table the same day they are caught; but the turbot, delicate as it is, may be kept till the second day with advantage, and even longer, without injury; and fishmongers generally are well aware of the circumstance, that fish from deep water have the muscle more dense in structure—in their language, more firm to the touch,—that they are of finer flavour, and will keep longer, than fish drawn from shallow water.' pp. 21—23.

The wood-cuts in this number are of exquisite execution: the delicacy, yet freedom and variety of their handling, has not often been equalled in xylographic practice. A liberal supply of vignettes gives opportunity for the insertion of important details in anatomical structure.

Art. VII. *North American Review*, No. XCII. July 1826. Art. A Visit to Texas, &c.

IN our last Number, we took occasion, in reviewing Mr. Latrobe's "Rambler in Mexico", to advert to the affairs of Texas, and to express our anxiety for further intelligence respecting the conflict which is going on in that border country of Mexico and the United States. The new Number of the *North American Review* has since reached us, in which we find an article upon the subject, comprising so much important information, that we cannot better occupy a few pages, than in giving an abstract of its contents; premising, that every statement relating to Mexico that proceeds from the press of the United States, is to be received with some allowance and suspicion.

In order to appreciate the state of the question, the Reviewer has deemed it proper to go back to the commencement of the revolutionary contest in 1810, and to take a view more particularly of some occurrences in the Interior Provinces of Mexico, of which no authentic account has been given. Up to the close of 1824, the general history of the Mexican Revolution is sufficiently well-known*. At that period, the Constitution of the Federal Republic had been established, Guadalupe Victoria being the first President; and in Jan. 1825, Mr. Canning announced that his Britannic Majesty had come to the resolution of acknowledging the independence of Mexico and Colombia. In the mean time, while Mexico was yet struggling for her inde-

* A concise and (we believe) accurate history of the Revolution will be found in the *Modern Traveller*, Vol. XXV., (Mexico,) down to the date of its publication, 1825.

pendence, Texas had been made the seat of 'military operations', in which 'many citizens of the United States co-operated, and not a few sacrificed their lives.

'It must not be forgotten,' says the American Reviewer, 'that these transactions occurred previously to the treaty of 1819 with Spain; at a period when the United States had not given up their pretensions, under the treaty of cession of Louisiana, to the sovereignty of the country, as far as the Rio del Norte. We will not assert that the administration of that day (1812 and 1813) were disposed to step forward and take possession of the country, as soon as it should have been wrested from the dominion of Spain; but thus much we assert as a fact, that William Schaler, afterwards the Consul-general at Algiers, did, after the fall of San Antonio, in the spring of 1813, proceed into the territory, and, under the flag of the United States, assumed and acted in the official character of "agent of the United States near the constituted authorities of New Spain." At that time, the American people and government were wearied with the protracted negotiation with Spain, its interminable delays, and the evident reluctance of the cabinet of Madrid to do justice to the United States; and there was a strong disposition among the people to seize upon that part of the territory which was still in dispute.'

The details of the first abortive attempt to establish the cause of Independence in this territory would but little interest our readers. We shall compress them into as brief a narrative as possible. It appears that a certain Don Bernardo Gutierrez, originally a whitesmith at Revilla, near the Rio Grande, who had taken part in the first rising under Hidalgo in 1810, having made his escape from the vengeance of the Spanish authorities to the United States, succeeded in inducing many Americans to join him in an enterprise having for its object, to create a division on the side of Texas, in favour of Morelos, the patriot leader. Early in 1812, he crossed the Sabine with his little army of volunteers, and taking the Spanish garrisons by surprise, found little difficulty in making himself master of the smaller towns of Salcedo and La Bahia; but San Antonio, the capital, did not surrender till after an engagement with the royalists. In barbarous violation of the terms of capitulation, 'thirteen prisoners of distinction' were inhumanly butchered in cold blood by the vindictive ruffian, upon which *some* of the American officers retired in disgust. In the mean time, having learned the auspicious commencement of the enterprise under Gutierrez, a Spanish American refugee named Don Jose Alvarez Toledo, furnished with an authority signed by many of the members of the Cortes, which enabled him to raise some thousands of dollars at Philadelphia, arrived at Nacogdoches, 'in company with William Shaler, Esq.', and a few followers, among whom was a printer, and established

at that place his 'head-quarters'. There, the printing press which they had brought with them was set up; and 'the first paper ever published in the Internal Provinces of Mexico, was issued in Spanish and English in May 1813.' Toledo forthwith despatched a messenger with letters to Don Bernardo, tendering to him his co-operation: the only reply was a peremptory order to quit the territory of the Republic; which, after consulting his friends, he deemed it prudent to obey. The reason of this uncivil repulse on the part of Gutierrez, is supposed by the Reviewer to have been dread of Toledo's influence; but he had received an intimation, which, however false, might create reasonable jealousy, that Toledo was in the pay of the Spanish minister at Washington. The 'American Volunteers', however, thought proper to depose their 'commander-in-chief', and to elect Toledo in his place; on which, Gutierrez retired to the United States. This took place in July 1813. Early in August, the unwelcome intelligence was received, that two divisions of Spanish Royalists were advancing on San Antonio. A single engagement was sufficient to overpower and disperse the handful of Republicans. 'A feeble remnant of the American volunteers escaped to the United States; and the province was almost depopulated.' In the spring of 1814, an attempt was made to renew the enterprise; but it totally failed. The settlements in Texas were now almost entirely abandoned; and there remained only a few inhabitants, under the protection of the garrisons, in San Antonio, La Bahia, and Nacogdoches.

The region which formed the theatre of these operations, extending from the Sabine (which separates it from the United States) to the Rio del Norte, is one of great natural beauty and fertility. It is intersected by the Trinity River, the Brazos, the Colorado, the Guadalupe, and some smaller streams, which have their rise in a ridge called the Sierra Morena, and, after a comparatively short course, fall into the Mexican Gulf. The country is very open, being principally composed of extensive prairies; but 'the alluvion upon the water-courses, covered with wood or cane, is admirably adapted to the culture of *cotton and sugar*; and the open plains to the raising of cattle to an unlimited extent. At the period we speak of,' continues the Reviewer,

'those extensive and woodless plains were the haunts of innumerable droves of horses "desert-born"; and nothing can be imagined more grand than their movements in squadrons of thousands, when frightened by the approach of the solitary traveller.

"A thousand horse, and none to ride,—
With flowing tail and flying mane,
Wide nostrils, never stretched with pain,
Mouths bloodless by the bit or rein,

And feet that iron never shod,
And flanks unscarr'd by spear or rod.
A thousand horse, the wild, the free,
Like waves that follow o'er the sea,
Come thickly thundering on."

'The scanty population of this beautiful province, after the counter-revolution in 1813, remained for many years subject to the constant depredations of the Camanche Indians, encouraged by traders from Natchitoches, who furnished them with arms and ammunition, and took in exchange the horses and mules, and, in some instances, captive Mexicans, plundered from the defenceless inhabitants. This trade was prosecuted by none with more avidity, than by some Mexicans, who had taken refuge in Louisiana; and Don Bernardo Gutierrez himself was engaged for several years in fabricating spear-points for those Indians.' pp. 243, 244.

The origin of the recently flourishing colonies of Texas is ascribed to the enterprise and perseverance of a Colonel S. T. Austin.

'His father was in treaty with the Spanish authorities of the Internal provinces, before the revolution in Mexico; and, early in the year 1821, he was authorized to introduce and settle three hundred families on favorable conditions. But he died before he was able to make a commencement of his settlement, and his son succeeded to his right, and prosecuted his enterprise. The first settlement was made on the Brazos, in December, 1821. The original grant was confirmed by the new government of Mexico in 1824. Since that period, Colonel Austin has entered into several new contracts for establishing colonies. All the other grants in Texas, except a few in favor of Mexican citizens, were modelled upon those of Austin. The nominal grantee is called the *empresario*. He is considered, by the terms of the contract, merely as a trustee of the government, having no title himself to the land within the limits of his future colony, except upon condition of settling a certain number of families. The settlers themselves receive a title for each family, for a league square, upon the express condition of settlement and cultivation, and the payment of certain very moderate charges, within a limited period. It is believed that these conditions were, by the colonization laws of Mexico, the basis of all the land titles in Texas, together with the further condition that all right and title should be forfeited, if the grantee should abandon the country, or sell his land, before having cultivated it. An inspection of the various maps of Texas will show how numerous have been these privileges conceded to various *empresarios*. The face of the province from the Nueces to Red River, and from the Gulf to the mountains, is nearly covered by them. It became at last a matter of greedy speculation; and it is a notorious fact, that many of the *empresarios*, forgetting the contingent character of their own rights to the soil, and the conditions upon which their future colonists were to receive allotments of land, proceeded at once to make out

scrip, which has been sold in the United States to an incalculable amount. In addition to this we are informed, on the best authority, that the manufacture of land titles, having no foundation whatever, has been carried on as a regular business. That frauds of these different kinds have been practised on the cupidity and credulity of the people of the United States, is beyond doubt. Had the close of the present campaign been what its opening seemed to portend, and the colonies been broken up, it would be impossible to calculate the losses which would be sustained, by those who have never seen the land which they have bought. It is not hazarding too much to say, that millions have been expended in the southern and south-western States.'

* * * * *

' In 1834, a company of land speculators, by means never distinctly known, induced the legislature of Coahuila and Texas to grant them, in consideration of twenty thousand dollars, the extent of four hundred square leagues of public land. This transaction was disavowed, and the grant annulled by the Mexican government; and led to the dispersion of the legislature, and the imprisonment of the Governor, Viesca. And yet this unauthorized, and, perhaps, corrupt grant of public lands formed the basis of new speculation and frauds. A new scrip was formed; and, according to the best information we have been able to obtain, four hundred leagues became, in the hands of speculators, as many thousands. The extent of these frauds is yet to be ascertained; for such is the blindness of cupidity, that any thing which looks fair on paper, passes, without scrutiny, for a land title in Texas.

' This interest in the soil of Texas, whether real or fictitious, so widely diffused among a speculating people, extending from Boston to New Orleans, could not fail to create a sympathy and a bias, which, in the event of another rupture between the colonists and the government of Santa Anna, might compromit the neutrality of the United States. Such a rupture was soon brought about, and the colonists flew to arms. It would be altogether premature, at this time, to give any thing like a history of even the comparatively early incidents of the present struggle. We content ourselves with a few leading facts, about which there can be no mistake.

' An attempt to establish custom-houses on the expiration of the privilege of exemption from the payment of duties for two years, granted to the colonists, which was forcibly resisted by them, and a demand for the persons concerned in the grant of the four hundred leagues of land, were the immediate precursors of hostilities. Colonel Gonsales had been first sent, with orders to arrest the obnoxious members of the legislature, and others concerned in that proceeding; but is said to have betrayed his trust. General Cos, the confidential friend and brother-in-law of Santa Anna, was next despatched for that purpose. He landed in September last, at the mouth of the Brazos, at the head of four hundred men, destined to reinforce the garrison of San Antonio, and to accomplish the purpose first announced. General Cos, on his arrival, disclaimed any intention to

disturb the great body of the colonists. But his proceedings roused the people to arms, and the war began in earnest.'

The Reviewer candidly admits, that the American settlers had heretofore been treated by the Mexican Government with great liberality and indulgence. 'They were entrusted with the administration of their laws; and it is difficult to say what laws they did administer: it was certainly anything but the ancient laws of Mexico.' But the union of Coahuila and Texas as a State of the Mexican Federacy, 'had become odious' to the American Texians, who began to feel 'strong enough to manage their own State affairs in their own way,' and to look upon a separation from Coahuila as 'essential to their prosperity', for reasons which will appear hereafter.

'Ultimately, a constitution was adopted for Texas alone, and submitted to the general government at Mexico. Colonel Austin was charged with this negotiation. Finding it difficult, if not impossible, to effect the object, he wrote a letter to some of his friends in Texas, (which was intercepted,) in which he intimated that *it was time for Texas to take matters into her own hands, and do herself justice.* The consequence of this indiscretion was the immediate imprisonment of Austin, charged with treasonable designs. The scheme was defeated, and Austin was released. It is certain, that this attempt on the part of the American colonists excited the jealousy of the Mexican Government.'

Our readers will admire the unimpassioned coolness with which all this is narrated. The Mexicans must have been blind, indeed, had they failed to perceive, that a total separation not from Coahuila merely, but from Mexico, was, from the first, the real object of the Austinites. At length, the mask was thrown off. In Dec. 1835, the Americans having succeeded in driving General Cos out of the field, a Declaration of Independence was adopted at La Bahia, 'not by persons assuming to act in a representative capacity, but by about ninety individuals; *all, except two, Americans*, if we may judge by their names; acting for themselves, and recommending a similar course to their countrymen.' In the March following, having learned that Santa Anna was advancing at the head of a powerful army to put down the insurrection, a convention of delegates from the various settlements of Texas met at a place called Washington, and issued a more formal Declaration of Independence, setting forth the pretended grievances which had impelled them to take this step. The Declaration was signed by forty-four delegates, of whom *three or four* only appear to have been Mexicans. The detail of their grievances is prefaced with the following flagrant misrepresentation:

' "The Mexican Government, by its colonization laws, invited and

induced the Anglo-American population of Texas to colonize the wilderness, under the pledged faith of a written constitution, that they should continue to enjoy that constitutional liberty and republican government, to which they had been habituated in the land of their birth, the United States of America. In this expectation they have been cruelly disappointed, as the Mexican nation has acquiesced in the late changes made in the government, by General Antonio Lopez de Santa Anna; who, having overturned the constitution of this country, now offers the cruel alternative, either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny, the despotism of the sword and the priesthood."

The Reviewer, 'with every sympathy for suffering countrymen 'who have become citizens of a foreign state,' cannot forbear remarking upon the fallacy of this statement. 'They (the Colonists) admit, that the people of Mexico have acquiesced in the 'late changes; and that they are citizens of Mexico. They will 'probably not contest the principle, that the people have a right 'to change their form of Government.' Nothing in the colonization laws promises to the Colonists the perpetuity of the Constitution of 1824, *which they themselves had aided in prostrating*; and by these same Colonization laws, it was distinctly provided, that the Catholic religion alone should be tolerated. To that condition, the Colonists had at least tacitly subscribed; and their complaints on this head are the more unreasonable, 'inasmuch as it is known 'that no persecution has ever taken place on account of the profession, on the part of the Colonists, of a different creed.'

The other grievances enumerated were of a corresponding character, at once frivolous and audacious; such as the refusal to separate Texas from Coahuila, the imprisonment of Col. Austin, alleged acts of oppression on the part of the military commanders, and, what especially requires notice, *piratical attacks upon their commerce*. The nature of the Texian commerce is not explained; but we know that the word *piratical* would apply to at least a considerable portion of their trade with Cuba.

It appears that the insurgents had somewhat too confidently relied on the internal divisions of Mexico, as furnishing sufficient employment to Santa Anna, when they engaged in a contest against which no adequate preparations had been made. The origin of these divisions, which have not ceased to distract the country since the second year of the administration of Victoria, is ascribed, by the Reviewer, to 'the essential weakness of the 'Executive Head, the bitter animosities against the European 'Spaniards, (or Gachupines,) 'and the feuds between 'the rival 'lodges of *Escoseses* and *Yorkinos*, by which names the aristocratic and democratic parties were designated.' The first 'plan', a project of reform, however, which disturbed the administration of Victoria, was set on foot in 1827, by Montano, at Ottumba.

‘He proposed the total suppression of secret societies, an entire change in the administrative functions of the government, and the expulsion of the Minister Resident of the United States. This blow, aimed at Mr. Poinsett, at that time our Minister in Mexico, was attributed to the part taken by him in aiding to establish the Yorkino Lodge. Early in January, 1828, Colonel Rinero attempted to excite a revolt against the government, in support of Montano; but he was put down by a proclamation, declaring Montano guilty of treasonable designs. Don Nicholas Bravo, Vice-President of the Republic, became involved in these intrigues. He suddenly left the capital, and stationing himself at Zalancingo, published a manifesto, in which he avowed himself in favour of the plan of Montano, although he was Grand Master of the Escoseses. He was proclaimed a traitor, and, although at the head of a considerable military force, he surrendered without any serious opposition to Guerrero, who had been sent to suppress the revolt. Bravo was found guilty of treasonable designs against the government, and was banished for a period of seven years.’

The time was now approaching, when the President of the Republic must, according to the provisions of the Constitution, (absurdly modelled upon that of the United States, in ignorant disregard of the actual condition of the people to be governed,) give way to a successor; and in a country where the whole surface of society was still heaving with agitation, a disputed election, calling forth the utmost rancour of party spirit, came in aid of the other elements of discord. Two candidates presented themselves. General Guerrero was supported by the Yorkinos; Gomez Pedraza, then Minister of War and Marine, by the Escoseses. The latter was elected by a majority of *two votes*; and the disappointed party impugned the validity of the election.

‘It was at this time that Santa Anna began to play a distinguished part in public affairs. He was popular with the army and the people, and had been previously driven from the office of Vice-Governor of the State of Vera Cruz, and had taken refuge in Jalapa. As soon as he learned the result of the election, he seduced the troops at that place, and marched early in September to Perote, having previously seized upon the military chest and stores. Finding himself in possession of Perote, at the head of about eight hundred troops, he issued his manifesto in the shape of an address from the liberating army to the people of Anahuac. He denounced the legislature as secret abettors of the plan of Montano, and as intriguing against the liberties of the people in favour of a Bourbon prince. He charged Pedraza with having, while Minister of War, and even previously, shown himself inimical to the interest of the people; with having succeeded in his election by fraudulent means, and contrary to the wishes of the majority; and declared it to be the will of the people, that General Guerrero should be placed at the head of the executive government. His “plan” recommended no middle course. It proposed that the

people and army should annul the election of Pedraza, and that the Spanish residents should be banished ; that Guerrero should be declared President, and that the legislature should proceed to a new election. It is hardly necessary to add, that this daring revolt was crowned with success. Pedraza fled, Guerrero was proclaimed President, after being at first appointed Minister of War and Marine, Victoria resigned the Presidency, Bustamante was continued as Vice-President, and Santa Anna was appointed commander-in-chief. This revolution was not effected without the perpetration of the most frightful disorders. Mexico was given up to pillage ; and it has been estimated that property was plundered or destroyed to the value of five millions of dollars, principally belonging to the European Spaniards, who, in consequence of this revolution, were expelled from the country. It is not a little remarkable that Santa Anna, the prime mover of this "plan," took no active part in its execution, but remained besieged at the head of the liberating army until the revolution was completed, and then laid down his arms to General Calderon, to be immediately invested with the supreme military command of the Republic.

In the summer of 1829, the invasion of Mexico by Barradas, induced the legislature to invest the President, Guerrero, with extraordinary powers. Barradas was captured by Santa Anna, as is well known, and thus ended the hopes of Spain to recover her lost possessions in Mexico. But Guerrero was destined to taste the cup he had mixed for his predecessor and rival. His alleged reluctance to lay down the powers of dictator, which had been conferred on him on the emergency above alluded to, led to various revolts and insurrections in different parts of the Republic. The State of Yucatan declared against the Federal Government, and in favour of the Central system. Early in December, 1829, Bustamante, then Vice-President, flew to arms, and, placing himself at the head of the army of Mexico, which was stationed in the State of Vera Cruz, advanced upon the capital, denouncing the abuses and usurpations of Guerrero. Santa Anna, the commander-in-chief, issued a proclamation in support of the government ; but long before he could reach Mexico, the revolution was complete. Guerrero first laid down his dictatorial powers, then convoked the Congress, and appealed to it for support. But he was at last compelled to abdicate. Bustamante was elected by the army, as the successor of Guerrero, and Santa Anna followed the example of Guerrero, and retired to his estates. Tranquillity was soon restored.

It was not at this period hazardous to predict, that even the shadow of the constitution of 1824 would not long survive. Mexico had already the substance of a military despotism ; and a pretext or a cause for prostrating Bustamante in his turn could not long be wanting. It was enough, that the daring, the crafty Santa Anna, the conqueror of Barradas, was in disgrace at his favorite Manga de Clavo. From that period till the present, Mexico has presented the very kaleidoscope of factions and parties. We will not pretend to detail the series of manœuvres, of *gritos*, and insurrections, which seated Santa Anna ultimately in power, and made him the representative of that amalgam of parties, which has been aptly called the *aristo-bello-teo-canallacratic*.

In May, 1833, Santa Anna assumed the reins of government. In April following, he drove out the Congress; and in 1835, the good Gomez Farias, who had been elected Vice-President, was forced into exile, and the revolution was completed by creating a new office,—that of president *ad interim*. Another individual was designated for that office, but all the effective power of the state was confided to Santa Anna: centralism and a dictatorship succeeded *de facto* to the Federal Republic. Since that period, Santa Anna has been, down to the time of his late disaster, the undisputed master of the destinies of Mexico; the States were converted into departments, and the legislators cut down to a council of five.

The Writer is not correct in stating, that Santa Anna *began* to play a distinguished part in public affairs in 1828. As governor of Vera Cruz, he had been the first to unfurl the standard of the Republic, in opposition to the usurpation of Iturbide, five years before; when he was immediately joined by Victoria, who acted at first as his second, till Santa Anna found it politic to raise to the chief command an officer who had been an undeviating republican, and who enjoyed the entire confidence of both the troops and the people. Victoria was accordingly declared commander-in-chief, and the people flocked to his standard. Iturbide gave in his abdication to the Congress on the 19th of March. On the 27th, the republican army entered the capital. In the meantime, Santa Anna, finding himself left out of the executive government, made an attempt in March (1823) to seize the supreme power. Sailing from Vera Cruz with 600 men, he landed at Tampico, and advancing rapidly to San Luis Potosi, proclaimed himself Protector of the Federal Republic. He failed, however, to obtain popular support, and was compelled to surrender to the forces sent against him by the Mexican Government. He seems afterwards to have acquiesced in the political arrangements during the presidency of Victoria; nor does he, according to the above account, appear to have been answerable for the disorders which attended the expulsion of Pedraza. In fact, we cannot help suspecting that Santa Anna has been made out a much worse character than he really is; and when we recollect the illiberal abuse and malignant calumny heaped upon Bolivar, San Martin, and O'Higgins, the most illustrious actors in the South American revolution, by the ultra republican party, we feel strongly inclined to give the Mexican dictator credit for being both a greater man and a more honest patriot than his American enemies will *now* allow him to be. It is, however, 'not a little remarkable,' our Reviewer remarks, 'that the people of Texas, and especially the Americans settled there, *took sides with Santa Anna in putting down Bustamante*.' As to the atrocities alleged to have been committed by Santa Anna in the flush of his first successes in Texas, we are somewhat sceptical;

the more so as those who denounce 'the Mexican miscreant', are themselves charged with having ruthlessly butchered the captured troops after the battle was decided.

'Of the eight hundred men, more or less, who won General Houston's victory, not more than fifty were citizens of Texas, 'having grievances of their own to seek relief from on that field.' The rest were American volunteers, the refuse of the Southern States. Up to this moment, the total population of Texas does not exceed, according to the highest estimate, 20,000 persons of all ages and both sexes of American origin; and of course, if left to fight their own battles, they would soon find their condition desperate. But, as we intimated in our last Number, this pretended war for Texian Independence is a mere struggle on the part of the land-jobbers and slave-jobbers of the United States, to effect the restoration of Slavery in that part of the Mexican territory, and to carry on, by means of its extended line of coast, a piratical trade. The sum and substance of their grievances is this, that they might not continue to enjoy the 'constitutional 'liberty' of slave-importing and slave-holding. Santa Anna is described as a monster, because the Mexican banner which waved about him proclaimed freedom to the slave*.

Upon this true cause of the war, however, the American Reviewer maintains the silence of death. The subject is a forbidden one. The very Number of the Review which should have contained an article hinting at this fact, would, we imagine, have been prohibited from circulating south of the Potowmac. But there is no mistaking the meaning of the words already cited—'they (the Mexicans) had made piratical attacks upon their *commerce*'. Upon what *legitimate* commerce had any attacks been made by the Mexican Government? None. Mr. Quincy Adams has supplied the true explanation.

We are glad to find, however, that the Reviewer decidedly and forcibly deprecates the *purchase* of Texas by the American Government, and even treats its eventual annexation to the Union as an embarrassing consideration.

'What do the United States want of Texas, that they should be willing to pay money for it? What great national interest would its

* On the 13th of July, 1824, a decree was issued by the Supreme Executive Power of the Mexican Republic, (Guadalupe Victoria president,) abolishing for ever in the Mexican territory the trade and traffic in slaves, under any flag, and declaring that the slaves introduced contrary to the tenor of this decree should be free, *ipso facto*, on their landing. Every ship, national or foreign, in which slaves are transported or introduced into the Mexican territory, is to be irrecoverably confiscated, and the proprietor, purchaser, captain, master, and pilot are to be liable to ten years' imprisonment.

purchase subserve? It contains, it is true, large bodies of fine land, enjoys a temperate climate, and is, in every way, worthy of being inhabited by an industrious and free people. But, on the other hand, it is remote, and without a single sea-port into which a sloop-of-war could enter. Many wise and reflecting statesmen are fully persuaded, that the territory of the United States is now sufficiently extended. Great national objects were attained by the acquisition of Louisiana and of Florida;—the free navigation of the Mississippi, and the best naval station on the Gulf of Mexico, the port of Pensacola. But, if Texas should be acquired by purchase, would the extensive grants of land, already made, be recognised as valid? and if so, of what great value is the residuum? Is the treasury of the Union to be drained for the exclusive use of the numerous speculators in those lands?—An important consideration, touching this policy, relates to the Indians. We have already mentioned that there exist, within the territory extending from the Red River to the Rio del Norte, numerous tribes of Indians, some of them powerful and warlike; the Camanches, the Conshattees, the Taneahuas. All these are, as it were, appendages to Texas, and, in the event of its acquisition by the United States, would pass with the territory. Our Indian relations are already sufficiently embarrassing, and our line of frontier too extensive for any thing like adequate protection.—And further, it may be, that the question would revive an old, and not altogether settled controversy. At the time Louisiana was acquired, Mr. Jefferson himself was deliberately of opinion, that the treaty-making authority, under the Constitution of the United States, was incompetent to make such an acquisition from a foreign power, and annex it to the Union; and that an amendment of the Constitution would be necessary to sanction it. In a letter to Governor Lincoln, he even furnishes the formula of a proposed amendment, for the purpose of admitting Louisiana into the Union; but adds, that the less that is said about the constitutional difficulty the better. Very little *was* said about it, and there was a general and tacit acquiescence, in consequence of the great and incalculable advantages expected from the acquisition in a national point of view. The purchase of Texas, under existing circumstances, might present a very different question.

‘But will not our government acknowledge the independence of Texas? Yes, when that independence is established, if it pursues its ancient policy; soon after it is established; and not an hour before. When it is to be rightfully held to be established, may possibly become a delicate question of fact; but the principle, we presume, may be taken to be as distinctly recognised by our government, as it is unquestionably sound. And then, when Texas is an independent power, and shall ask for admission into our Union as a State or States, if so it should, grave questions will be raised, touching the balance of power between the different portions of our confederacy, as obvious as they are likely to be exciting; and the bearings of the measure upon our relations to foreign powers, may prove to be of the most complicated character.’

According to the latest accounts, the Mexican Government is

taking vigorous measures to retrieve the disastrous defeat and capture of Santa Anna, and to regain possession of the Texian territory. The Reviewer seems to anticipate a prolonged struggle as highly probable. We indulge the hope that matters will speedily be brought to a favourable issue; and that the American Government will have their eyes opened to the folly and danger of suffering 'a Mexican, an Indian, and a negro war' to rage upon its most defenceless borders.

Art. VIII. *The Love of Money*: a Tract for the Rich. 18mo. pp. 60. Price 6d. London, 1836.

THE Author of this admirable Tract states, that it was written long before the publication of the three admirable Essays on Covetousness which have recently issued from the press; but he has availed himself of those publications, to select from them passages confirmatory or illustrative of his own views, which he has appended in the form of notes. The Tract did not reach our hands till the article on Covetousness, in an early part of our present Number, was printed; or we should have been glad to strengthen some of the observations thrown out in that article by the concurrent views of the present Writer. He begins the Tract with conceding, that, 'the desire of acquiring wealth is 'by no means to be classed among the *sinful* propensities of 'human nature.

'It may, and frequently does, exist to an extent which constitutes depravity; but it is not in any sense a depraved passion. On the contrary, its healthful exercise is the source of innumerable blessings and benefits. In spite of all the calamities which covetousness has occasioned, it is still well for mankind, that the desire of wealth burns in almost every bosom with the force of a natural appetite. The emaciated victim of famine, anxiously searching on the sea-shore for a small portion of weed, with which to lengthen out a miserable existence, furnishes an apt illustration of the utter destitution to which man is liable, when deprived by circumstances of the *power* of providing for an unexpected emergency. An individual who had no *desire* to make this provision, must, in the nature of things, rank in the lowest scale of intellectual being.

'Nor is it simply for the purposes of self-preservation, that the acquisition of money is justifiable; it is positively enjoined, with a view to the gradual improvement of the species. "The children" are not to "lay up for the fathers," but "the fathers for the children;" that so, each succeeding generation may rise to a higher vantage ground—extend the circle of intellect—and enlarge the borders of civilization. In the fourteenth century, the people of England slept on straw pallets, with a log of wood for a pillow, and even the tapestried walls of the nobility were not always impervious to the weather. The winds would still have whistled around the heads of our aristo-

eracy, and the conveniencies and luxuries of a tradesman's house would not have extended beyond a few culinary utensils, but for that very accumulation over which an unthinking philanthropy not unfrequently expends its indiscriminating lamentations. How unfavourable such a state of semi-barbarism must be to the advancement of piety, or to the production of a high order of moral excellence, is obvious. Those who are accustomed to visit the habitations of poverty, soon become experimentally acquainted with the connexion which subsists between the economic and the moral condition of a people. The pressure of want is not more adverse to a favourable physical development, than it is to the cultivation of superior virtue.

‘But this is not all. The elevation of the labouring poor, from extreme penury to comparative ease and comfort—the consequent advancement and extension of the middle classes of society (in all ages the most favourable soil for the growth of piety)—commercial intercourse between different and distant nations—almost every thing in short which is calculated to raise, to purify, and to unite God's large and scattered family,—is sustained and carried forward by the restless activity and untiring enterprise to which the desire of increased and increasing accumulations continually gives birth. It is difficult indeed to determine the extent to which this universal passion must be indulged, before it would cease to be beneficial to the community.

‘To THE ACCUMULATOR, however, the whole process is full of peril. Laudable as is the desire to obtain wealth, there is perhaps no propensity of our nature, the gratification of which is attended with more danger; probably no passion which has such a tendency to become inordinate. At every stage of the process by which a man acquires wealth, is he in danger of becoming his own dupe, and of exhibiting, even while he boasts in his imaginary freedom, only a fresh and more striking exemplification of the deceitfulness of riches.’ pp. 7—10.

The Writer proceeds to direct attention to the various references made to the Protean vice of Covetousness, and ‘the provision made for its repression,’ under the Patriarchal, and under the Mosaic dispensation. Under the more spiritual economy of the Gospel, ‘the law of REQUIREMENT was succeeded by “the law of LIBERTY;” and ‘the general idea of *trust* or *stewardship* took the place of a limited, but definite obligation.’

‘THE GREAT CHARACTERISTIC, indeed, OF THE FIRST AND BEST AGE OF CHRISTIANITY, WAS THE EXTENDED PRACTICAL RECOGNITION OF THE IDEA OF TRUST AND STEWARDSHIP FOR CHRIST. Time, talents, rank, property, were one and all consecrated by multitudes to the Redeemer. It was not a question with them of much or little—love would bear no fetters—they were “*bought with a price, not with corruptible things, such as silver and gold, but with the precious blood of Christ,*” and they counted their worldly treasures as nought, “*so that they might win Christ, and be found in him.*”

‘As the gospel gradually extended its range, the same generous disinterestedness appears to have distinguished most of the early converts.

After making every allowance for the peculiarities of their situation, it is impossible to escape the conclusion, that the heaviest sacrifices must have been made, in order to sustain the preaching of the gospel in all lands, and under every outward discouragement. There must have been an extent of consecration on the part of individuals, or particular churches, compared with which, any amount of modern donation would appear utterly contemptible. The best evidence of this is furnished in the fact, that at a very early period the church suffered damage, not from the deficiency, but from the excess of wealth placed at its disposal. Its progress was never impeded by want, but its purity was often impaired by abundance. Whatever sins might characterize this era of the church, that of withholding from the cause of God more than was meet, does not appear to have been one of them. The idea of trust or stewardship for Christ, was as yet firmly held to be a capital article of the christian faith.

‘It is difficult to say at what precise period this sentiment ceased to exercise its legitimate influence over the conduct of believers. The rapid advances of priestcraft and secularity in the church; the accumulating corruptions upon which the man of sin subsequently laid the foundations of his throne; the consequent perversion and abuse of religious gifts, to the purposes of spiritual tyranny; all conspired to check the healthful exercise of Christian liberality, until at length the free-will offerings of an enlightened benevolence were entirely superseded by the extortions of a degrading and debasing superstition.’

pp. 21—23.

What then is required, but that the Church should return and do, in this respect, “the first works,” and ‘act out the idea of ‘her stewardship?’ But ‘hinderances are in the way,’ in the shape of mistakes of the head, as well as of perversities of the heart. The Writer proceeds to address himself to the removal of these. He shews that many Christians are misled by an extravagant estimate of the supposed advantages of maintaining as high a rank in society as their income will permit. This is a great snare; and it proceeds ‘upon an entire misapprehension of the kind and ‘nature of the influence which a Christian, as such, can exercise.’ Another ‘delusion’ combated, is ‘the supposition, that it is the ‘duty of a Christian parent to make such a provision for his ‘family as shall secure their occupying after his decease that ‘rank of life in which he closes his days.’ This is a wide subject, and requires to be seriously examined into. We must confess that we do not quite see with the Writer, who seems to applaud a posthumous munificence at the expense of the surviving heirs. If the possessor of wealth acted up to the true principle of stewardship and self-consecration during life, we should not deem him blameable, if he alienated but little, in the shape of legacies, from those who came after him. Large legacies are often sad confessions on the part of the involuntary resigner of the wealth bequeathed. If to ‘die rich’ be ‘a crime,’ how can

that crime be expiated by the posthumous disposal of riches? On the other hand, how many have satisfied their conscience with the idea and intention of making large bequests to religious objects, as an excuse for giving little to the cause of God during life!

The Writer proceeds to contend, that the very possession of wealth is, in all cases, an obstacle to the salvation of the soul. This assertion, taken absolutely, would seem to make it a positive sin to seek or to desire wealth; contrary to the position laid down in the first sentence. It is not to be denied, that 'all the tendencies of wealth set in,' in a direction opposite to the principles of the Christian life. But the same must be said of the tendencies of all earthly things; and unless we are to construe literally, and as of perpetual application, the exhortation, "Sell all that thou hast, and give to the poor,"—we must believe that the possession of wealth, however dangerous, is not incompatible with a life of faith, of dependence, and of obedience. Yet, the instance of the Young Ruler, as well interpreted by the present Writer, reads this emphatic lesson to the rich: *the Lord will accept no man's person without his property.*

Art. IX. *Memoirs of Mary M. Ellis, Wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society: including Notices of Heathen Society, of the Details of Missionary Life, and of the Remarkable Manifestations of Divine Goodness in severe and protracted Affliction.* By William Ellis. Second edition, revised and enlarged. 12mo, pp. 287. London, 1836.

IN the Missions of the United Brethren, the married sisters are always included in the list of missionaries. Why should they not be, when they bear so large a share of the burden and heat of the service? The Apostle Paul makes honourable mention of the women who laboured with him in the Gospel*, and whom he recognizes as fellow-labourers; and our modern missionary annals record the names of many women who deserve to be held in honourable remembrance by the churches of Christ. Those of Mrs. Judson and Miss Newell will immediately occur to our readers; and the subject of this memoir, although not called to occupy so prominent a sphere of active service, has left behind her a lovely example of meek and self-denying devotedness to the same cause, and of patience under protracted suffering, well deserving of lasting memorial.

Mary Mercy Moor was born in London, of pious parents,

* Phil. iv. 3. See also Rom. xvi. 1—6, 12—15.

Oct. 16, 1793. Her father came originally from Perth. Her mother was the youngest daughter of the Rev. Joseph Hart, author of the well-known volume of hymns. Early deprived of both her parents, she was brought up by a lady who kept a boarding school; and she also enjoyed the religious advantages of a Sunday School, in connexion with Silver Street Chapel, opened in 1804, of which she, and the Rev. Mr. Freeman, late missionary at Madagascar, were two of the earliest scholars. She subsequently became a teacher in the same Sunday School.

The Christian congregation with which she was associated, was distinguished for its attachment to the missionary enterprise; and to this, among other means, its prosperity at that period was probably to be ascribed. She had largely participated in this feeling, and had given, by her diligent and persevering exertions for its benefit, proofs of the ardour of her zeal. But she does not appear to have been impressed with a desire for the service, or a sense of the duty of self-consecration, until the season of the annual meetings of the Missionary Society in the ensuing year, 1814.

The desire did not subside with the excitement under which it had originated, but gathered strength the longer it was cherished, and the more attentively its objects were regarded. Its accomplishment became a subject of constant solicitude; and earnest and special prayer was offered, that the Lord would search her heart and try her motives, and, if they were pure, strengthen them, and if not, preserve her from surrendering herself to their influence. The desire was for a long time concealed from all, excepting one endeared female friend; but at length, after much consideration, and endeavour to become acquainted with the trials and difficulties to be expected, and after many prayers, as the desire continued, it was made known to her esteemed pastor, of whom she inquired whether there were any missionary stations among the heathen in which she could be useful. Her judicious minister commended her desire, and her efforts to understand the nature and extent of the difficulties of such an enterprise; but informed her that very few indeed were the missionary stations to which she could look with a prospect of usefulness; and rather recommended her promoting the work by her prayers and exertions on its behalf, in the place in which Divine Providence had placed her. The advice was duly followed, but the desire still cherished, yet with more fervent prayer to the great Searcher of hearts, that it might only be cherished from motives which the Holy Spirit would inspire, and the eye of Omniscience would approve. Under these feelings, she manifested increased diligence and assiduity in the acquisition of such knowledge as might render her useful; and, on reviewing this period of her life, when that life was near its close, she observed, that it was her earnest desire that God would, in some way, employ her in advancing his glory, which inspired the thirst for knowledge, and stimulated her to perseverance in its pursuit. Her desire to serve her Redeemer was not the effect of sentimentalism or romantic feeling, or vague impressions of some peculiar enjoyment connected with proceeding to the ends of the earth as

*a Missionary. It was the fruit of maturely considering the command of the Saviour, his claims to obedience, and the conviction of duty to make his salvation known unto those who were perishing in ignorance and guilt. Subsequent to this period, her acquaintance commenced with him who became her companion for life, and who now survives her in this vale of tears. His own mind had been directed to the state of the heathen, and he was looking forward to missionary pursuits as the path of future life.

‘The acquaintance formed under these circumstances naturally urged the consideration of engaging in the self-denying work of a Missionary among the heathen very forcibly upon her mind, and brought practically to the test, the nature of that zeal, which she had manifested in promoting the missionary cause, and the principles on which her desire to engage in the work had been indulged. The self-scrutiny now instituted, there is reason to believe, was conscientiously prosecuted, as in the sight of Him before whom nothing is concealed; with whom motives determine the character of actions, and to whom the final account will be rendered.

‘The inquiry as to the path of duty was not only pursued with a scrupulous regard to the decisions of conscience; but it was an enlightened investigation. A predilection for the work, a vague indefinite inclination to enter the missionary field, was not deemed sufficient; information on the practical details of missionary pursuits was diligently sought, and their requirements, both in regard to what must be given up, and what missionaries might be required to endure, as well as what they might be called to attempt, were matters of earnest and persevering inquiry, and deliberate attention. Two considerations appeared to have caused much hesitation. The almost overwhelming responsibility of a station, in which it was requisite that she should be not only a teacher but a pattern as it were of the gospel; and the fear that health would be unequal to its labours and trials. The records of her feelings in reference to the solemn trust connected with the missionary office, shew, in an impressive manner, the deep hold this view of the subject had taken of her mind, and the difficulty it presented was only overcome by the exercise of faith in the Divine promises, and reliance on the Spirit of Christ. Though some of her friends feared that her delicate frame would scarcely sustain the voyage, and her own mind was much perplexed lest she should prove a hinderance rather than a help, yet as her health was chiefly affected by the severity of the winter, and as the kinds of illness to which she was predisposed were of a nature that would be alleviated by a warmer climate, the opinion of her medical friends was decidedly favourable to her engaging in the sacred enterprise. Difficulties being thus removed, after frequent and special prayer, with the approval and encouragement of her beloved minister and friends, her decision was made, in dependence on the Divine will, to engage in the work.’ pp. 23—33.

Having, in Nov. 1815, entered into the marriage relation with her chosen fellow-labourer, in the January following, with her husband and Mr. and Mrs. Threlkeld, she left England for the South Seas. On the 12th of February, 1817, they landed at

Eimeo. Mr. and Mrs. Ellis continued to reside in the 'Tahitian Islands, the appointed sphere of his labours, till 1823, when, on an invitation from the chiefs and people of the Sandwich Islands, and from the American missionaries there, they removed to Oahu. A letter from Mrs. Ellis, dated June 16, 1823, discloses her feelings on leaving her Polynesian home.

“ You will have heard, I hope, from letters written by Mr. Ellis, of our removal from the Society Islands to this place. It was particularly trying to me to leave the delightful spot I had so long called *home*; a spot endeared to us by a thousand strong but tender recollections, and where I had fondly hoped to have laid my body to rest,—to forego the happiness of the society of brother and sister Barff, and of other brethren and sisters, and the dear converted heathen, with whom we had long held an affectionate intercourse, and taken sweet communion.

“ It was trying, too, again to cross the tempestuous ocean with our family of little ones, and to find myself again among strangers in a strange country, surrounded by heathens who know not God; to leave a comfortable house and garden, the labour of my dear partner's hand, and to take up our residence in a grass-hut, which admits the *rain* and the *wind* on every side. All these things try our patience; but as the voice of God in providence appeared to say unto us so plainly, ‘this is the way, walk ye in it,’ we could not but with cheerfulness say, Lord, we go at thy bidding: the path our heavenly Father has marked out for us, shall we not walk in it? Oh, yes, I hope we always shall with cheerful feet, well assured that the path of duty is the path of safety, though it is sometimes a painful one.

“ My health and strength have been declining ever since the long and painful absence of my beloved husband; the anxiety and suspense I then endured brought on a weakness, from which I scarcely expect to recover. Think, my dear sister, what you would feel, if, when the dear little ones asked for their father, you entertained the agonizing thought that perhaps some barbarous heathen had murdered him, or that he had been engulfed in the deep. These were my feelings for many weeks, except in some peculiar seasons, when I experienced divine support and consolations; I then felt a something like hope, almost amounting to assurance, that I should again see the sharer of my joys and sorrows. Seven months and a fortnight was the period of my dear husband's absence, and I expected his return in three months. You will think I have given you a gloomy picture, but I hope you will not regard it as the language of complaint. Oh, no; though we have had and still have our trials, yet we have much, very much to be thankful for. O that I had but a grateful heart!”

pp. 118, 119.

The long absence of Mr. Ellis to which the letter refers, was occasioned by the unexpected detention of the Deputation whom he had accompanied on a previous visit to the Sandwich Islands. Mrs. Ellis never recovered her health. Some partial and tem-

porary improvement was effected by the change of residence ; but at length, the return of painful and distressing symptoms made a return to England indispensable, as the only probable means of recovery. An opportunity presenting itself, by the arrival of an American whaler, of obtaining a passage to New England, Mr. and Mrs. Ellis gladly availed themselves of it ; and in March, 1825, they landed at Massachusetts. The owners of the vessel, much to their honour, not only approved of the captain's having offered a passage to the Missionary's family, and refused to accept of any remuneration, but ' kindly tendered assistance towards defraying expenses which detention in America might occasion.' During their stay of several months, they were treated with the most cordial hospitality and kindness. In August, after a pleasant voyage of twenty-one days, they landed on their native shores.

From this time, the biographical record is one of almost uninterrupted suffering, with only intervals of transitory convalescence. Mrs. Ellis's disease was an affection of the spine, occasioning paroxysms of acute pain both in that region and in the head, and confining her, for the most part, to her bed. Flattering appearances of improvement were followed by relapses ; and her remaining years were an edifying exhibition of the power of religion to sustain the spirit in uncomplaining cheerfulness, while the frame was tortured with disease or sinking in languor. She lingered till Jan. 11th, 1835, having survived her return to England upwards of nine years. One of her esteemed medical friends has borne an impressive testimony to the exemplary patience with which she endured her protracted sufferings.

" Such entire acquiescence in his holy will ; such sweet serenity during acute and protracted suffering, even when reviving hope was again and again disappointed ; such a readiness to mark and thankfully acknowledge every alleviation ; such a pervading, unshaken reliance on the loving-kindness and faithfulness of God, under the most painful and discouraging circumstances,—present a cheering and triumphant testimony to the power of Divine grace, not unlike that which was borne by the apostle when he said, (doubtless after a faithful retrospect,) ' I can do all things through Christ that strengtheneth me.' In truth, my dear sir, the cheerful, uncomplaining, heavenly demeanour of Mrs. Ellis was so remarkable, that some physicians, not regarded as religious men, have been astonished, and led to inquire what possibly could so sustain the mind under the pressure of such grievous sufferings. Who can compute the amount of good which may have resulted, and may still result, from what may be termed the *second*, the *passive* mission of your beloved friend ? How many, in America and in England, may have had their faith confirmed, and their hopes elevated, by such a convincing display of the power of Christ ! How many, too, inclined to doubt, may have been led to embrace the gospel as an inestimable reality, from observing its unquestionable influence in the time of need ! " pp. 283, 284.

Volumes of this character are too sacred for criticism. They are designed for the eye and heart of friendship; and though, to an indifferent reader, there may appear a want of compression, and some needless specification of unimportant details, to those who partake of the personal interest inspired by such a character, no such fault will be obvious. We must own that we scarcely regard such works as coming fairly under our examination; and we shall take this opportunity of offering a general apology to the respected authors of several similar Tributes of conjugal affection, which we have forborne, rather than neglected to notice. Interesting as obituaries to those who were acquainted with the individual, they can scarcely admit of being tried by the rules of biographical composition; and the critic who should exercise an impartial judgement upon the intrinsic merit of such works, would be held guilty of outraging the feelings of the living, and of disparaging the virtues of the dead. When we say that Mr. Ellis has executed his delicate task with much feeling, and with much modesty, we have said all that is perhaps called for; and we cordially recommend the volume more especially to our younger female readers.

Art. X. *The Anti-Slavery Reporter.* July, 1836. On the Working of the Abolition Act. 8vo, pp. 384.

DURING the last session of Parliament, the papers ordered to be printed, relating to the 'giving effect to the Act for the Abolition of Slavery in the British Colonies,' form three bulky volumes, which, we fear, very few honourable members will be at the pains to read through, much less to analyse and digest. The brief analysis contained in the present Number of the *Anti-Slavery Reporter*, will therefore be most acceptable to all who are anxious to understand the real state of things under the working of the purgatorial scheme of apprenticeship. To this analysis are appended extracts from other official documents, and the able and luminous speech of Mr. Buxton, on moving for a Committee of Inquiry, on the 22nd of March. The grounds upon which the hon. Member asked for this Committee, are such as forbid the relaxation of vigilance and activity on the part of the friends to the negro.

'A change so momentous and so sudden in the condition of a whole race of people, as the enfranchisement of nearly a million of slaves in a single day, never before occurred in the history of man. If I stopped there, it would be argument enough for inquiry. The whole world are interested in the results of so vast an experiment; but more especially 5,000,000 of our fellow creatures, still slaves to America, Brazil, and Spain, for whom there is no hope of riddance of their yoke, except through the moral force and agency of our example. If

it were only in commiseration for all those multitudes, I am persuaded I should not crave in vain for this inquiry.

• But I now come nearer home. The people of England felt more lively and intense interest upon this, than perhaps on any other subject. From one end of the land to the other, it called forth an universal expression of their sympathy. Does any one believe that this was a light and transient feeling? It sprung from a deep sense of conscience and of religion, and its sincerity has been put to the proof. How often were we exposed in the earlier stages of the controversy with this taunt:—True, said the West Indians, there are meetings, and strong resolutions, and earnest petitions; tell the people that the abolition of slavery they shall have, but that they shall pay for it, and you will hear no more of this cheap charity! A sacrifice was demanded—a prodigious sum—twenty millions of money! It has been paid; and not one petition—not one remonstrance—not one complaint has as yet been presented to us. I might waive every other argument, and put my case on this alone:—Have not the generous contributors of this matchless donation some right to know what has become of their money, and whether it has, or has not, accomplished their benevolent purpose?

• But I have another argument. We have now some experience.—Nearly two years have expired, and it is time to inquire, whether any attempt has been made to evade our statute, or to defraud us of any portion of that freedom, which cost us so much?

• I say, there has been such an attempt; and what is worse, the attempt has been hitherto successful. Laws have passed, and practices have crept in, abhorrent to the essential principles of our law, and bearing too close a resemblance to the laws and practices of former times. Observe, I speak not universally;—I make no general charge. Some proprietors have honestly performed their engagements; and thus, meeting the wishes, have deserved the bounty of the nation. My allegation is, that some proprietors, and no inconsiderable portion of the attorneys and overseers in the West Indies, have exhibited symptoms, not at all equivocal, of a desire, now that the money is paid, to withhold that freedom which it was designed to purchase. If such be their plan, we ought at once to check this spirit, to show, that we are watching their proceedings with jealous eyes, and that we will not consent to any, no, not the smallest encroachment upon those rights which are guaranteed to us by the Abolition Act. I call for a committee, then, as a manifestation to these parties, that neither the people of England, nor the parliament, nor the government, will consent to alienate the smallest portion of that liberty which belongs to the negroes of right without purchase, but which we have bought and paid for.

• I now proceed to show, that it is not trifles they aim at, but that now, when this money is hardly in their pockets—when one would suppose that they had hardly recovered from their amazement at their good fortune in getting twenty millions of money, for that which in itself was not a loss but a gain—a positive improvement of their property and prospects—even now, at the very outset, they are attempting to lay hands, not on trifles, but on the essential features and sacred principles of the abolition law.’ pp. 356, 357.

We shall not, on the present occasion, go into the general subject. This main fact is clearly established by the parliamentary evidence; that, as regards the conduct of the negroes, the working of the Abolition Act has more than justified the hopes and expectations of the abolitionists. To contend, a few years ago, that the negroes would work for wages, was deemed fanaticism and absurdity. What do facts say?

‘ In the papers before the House, we have a table, furnished by Lord Sligo, which gives the following results, in answer to enquiries set on foot by that noble lord. On 15 estates, the apprentices had refused to work for wages; on 93, wages had neither been offered nor refused; on 303, the apprentices were working for hire.

‘ In his lordship’s despatch of 27 March, 1835, to the Earl of Aberdeen, he says, “ The apprentices, generally speaking, are working very industriously. In many instances, where they are paid by the quantity of sugar made, they are in the habit of keeping up the boiling-house work for the whole first five days of the week uninterruptedly, though their bargain with their masters may have been to work only for eighteen hours per day.

“ Nearly double the quantity of sugar has been made per hour this year, more than what was made during slavery.”

‘ In his lordship’s summary, dated the 21st June, 1835, he states, that the apprentices generally “ work cheerfully for money hire, both night and day.”

With regard to the general good behaviour of the apprentices, Mr. Buxton, after referring to the returns from Jamaica, which exhibit the proportion of crime on the part of the apprentices as about 1 in 3,802,—read the following brief extracts from the despatches of the governors of the respective colonies to the Home Government.

‘ Tobago.—“ I am induced to believe that the Island of Tobago will be found second to none, in point of good conduct on the part of the apprentices.”

‘ Trinidad “ realizes the most sanguine hopes of the promoters of the important change.”

‘ St. Lucia.—“ Tranquil and orderly conduct of the apprenticed labourers.”

‘ Honduras.—“ Never behaved better, or so well before.”

‘ Tortola.—“ Orderly and peaceable.”

‘ Dominica.—“ Continued quiet.”

‘ St. Vincent.—“ No insubordination.”

‘ Montserrat.—“ Perfect state of tranquillity.”

‘ St. Christopher.—“ Very quiet.” “ Work well.”

‘ Bahamas.—“ Tranquillity prevails throughout these islands.”

‘ Nevis.—“ Tranquillity and good order.”

Why should the costly blunder of the Apprenticeship scheme be persisted in?

NOTICES.

Art. XI. *Bread of the First Fruits* ; 2 Kings iv. 22, or Short Meditations on Select Passages of Scripture for every Day in the Year. With a Preface by the Author of "The Week." 12mo. pp. iv. 366. London, 1836.

THE Meditations of which this volume is composed, 'were actually the daily ministrations of an affectionate husband to his beloved partner, having been daily laid by him on her dressing-table as a 'morning first fruit of the Spirit.' This circumstance will probably impart an interest to the volume in the eyes of many of our readers, and at the same time prepare them for the familiar and inartificial character of these pious effusions. We subjoin a specimen :

'July 2.—Anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.—Matt. vi. 17, 18.

'From this we learn the duty of maintaining a cheerful appearance before men, even under pressing circumstances. When we are fasting inwardly under the feeling, perhaps of our infirmities, or the frowns of the world,—still we are to put the best appearance on the matter, to seem cheerful whatever we may feel, because it is for the glory of God, and not less a duty than any other. But it is a duty in which most Christians fail. Not only do they not look cheerful when they have any cause of oppression, but often for no reason at all, that they give way to despondency, and sometimes even *affect* to be cast down when they really are not. But they have their reward. They get the compassion of men perhaps, or perhaps not. From God they receive no commendation. He charges us to be of good cheer, or even when we feel otherwise, rather to *affect* their cheerfulness than despondency ; to wash our face, and anoint our head, that we appear not unto men to fast or be despondent, but rather to speak out our sorrows to God, and to express our thankfulness before men. God looks at the soul. He regards not the outward appearance, and in every station, he that serveth him in sincerity of heart is accepted of him.' p. 184.

Art. XII. *The Christian's Daily Treasury* : containing a Religious Exercise for every day in the Year. By Ebenezer Temple. 12mo, pp. 496. London, 1835.

WE can cordially recommend this unpretending volume, as an 'aid to reflection' in the closet ; and we think that it will be found useful too, agreeably to the Author's hope, to lay preachers and the visiters of the sick, 'as each exercise' may serve as the ground-work and outline of a short sermon or address. If, in some instances, the reflections answer rather too closely to the term *skeleton*, the bones are not marrowless : being based upon Scripture, and strictly of an ex-

pository character, the remarks are uniformly such as will yield "spirit and life" to a serious reader. We shall give two specimens which will shew the average length and general style of the 'exercises.'

' May 9. CONTINUAL DEPENDENCE ON GOD.

' "Then said the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day."—Exodus xvi. 4.

' The things that occurred in the history of the Israelites, were designed for our instruction and improvement. From this miraculous provision made by the Almighty for them, let us make three observations.

' In trying circumstances we should trust in God. As soon as the Israelites had crossed the Red Sea, and escaped Pharaoh and his hosts, who were drowned, and while the last notes of the triumphant song of Moses, celebrated on that occasion, had scarcely died away on their ears, they murmured—how much better would it have been if they had prayed. But have we not been thus guilty? Though we have been the recipients of numerous bounties, have we not said in a murmuring tone, "Can God furnish a table in the wilderness?" How well may he address us, "O ye of little faith."

' Where we cannot lay up in store, we must be content with daily supplies. The camps of the Israelites were cleared of the manna in the evening, not a crumb was to be left, and they were to lie down at night, reposing on the providential care of God—thus they were taught a lesson of continual dependence—Have we learnt this, and do we feel it when we pray, "Give us this day our daily bread?"

' The gifts of Providence do not supercede human exertions. The manna fell from heaven, but not into their tents or into their mouths—there was room for their diligence and industry in gathering it. Naaman was commanded to go and wash in Jordan before he could be healed. Peter's draught of fishes, must be dragged to shore—Saul of Tarsus must go to Ananias to be taught. If in miracles room was left for exertion, how much more under ordinary circumstances in life.' p. 144.

' Sep. 1. THE INSTRUMENT OF REGENERATION.

' "Of his own will begat he us with the word of truth."—James i. 18.

' These words present before us three things concerning the believer's regeneration. The fact of it, they are begotten; the source of it, "of his own will begat he us;" this excludes human merit, and ascribes our salvation to free and sovereign grace. The instrument employed is "the word of truth." This is one of the designations given to the gospel. Let us consider

The instrument itself. There are many properties belonging to it.

It is not a natural instrument. It does not operate by any natural efficacy, as food nourishes, as the sun shines, or as the wind blows; if it were thus natural, it could not be of grace; and it could never be

employed without its designed effect being produced, as the sun wherever it shines, imparts light, and sheds its genial influence on those who are beneath its rays. It is an affecting truth, that though many see the glass of the gospel, few behold the glory of God in it. If it were a natural instrument, it would have the same effect on the soul at one time as another, but it is a moral instrument, and operates not of itself, but only as it is acted upon.

‘ It is an appointed instrument. The Almighty ordinarily makes use of it for the accomplishment of the purposes of his grace, see Romans x. 14—17. The waters of the sanctuary run through the channel of the gospel. Here in the word of truth God has fixed his power, that is, here he will exert it, for “it is the power of God unto salvation to every one that believeth.”

‘ It is a necessary instrument. How requisite is it that there should be some revelation made from the great Author of our existence, to the creatures whom he has made; for none can see that which is not visible, nor hear that which hath no sound, nor know that which hath not been declared. Destitute of divine revelation, what can we know of the character, perfections, and government of God, and of the important duties and final destinies of mankind?

It is but an instrument. The power and efficacy are from God. The word exhibits Christ, the Spirit enables us to receive him; the word shows us his excellence, the Spirit leads us to admire it; the word declares the promises, the Spirit helps us to plead them; the word makes known to us the way, the Spirit enables us to walk in it; the word is the seed of the Spirit, the Spirit is the quickener of the word.

‘ The mode of its operation.

‘ It works on the mind by enlightening it. There can be no love in the heart, where there is no light in the mind. The word of truth is the book out of which we are taught, the Spirit of truth is the teacher who instructs us.

‘ It operates on the conscience by convincing it. It discovers to us the evil of sin, the depravity of our hearts, and the suitableness of Christ. It shows us the rocks, shelves, and quicksands, which endanger the ocean of life, and is a compass to steer us to the haven of rest.

‘ It acts on the soul by converting it. We are said to be sanctified through the truth; born again of the incorruptible seed of the word; it is a hammer that breaks the rocky heart, a sword that pierces the inmost soul, a light that penetrates the darkest mind. May all these important ends be answered in our experience.’ pp. 316, 317.

Art. XIII.—1. *The little Scholar learning to Talk.* A Picture Book for Rollo. By his Father. 18mo. London, 1836.

2. *The Nursery Book.* 24mo. 1836.

MR. ABBOTT has been long known to the public by his judicious efforts to assist the youthful mind in the path of knowledge, and he

has here given a helping hand to the little learner in his first steps on the same road. The volume is intended to be read by the parents to their children, while the pictures are exhibited to their admiring eyes. We could wish, however, that the embellishments were a little better executed, as, in this age of improvement, even children learn to look with critical eyes upon the somewhat mysterious hieroglyphics which delighted the infant eyes of the last generation.

The lessons in the *Nursery Book*, which is the production of two Masters of infant schools, do not seem so amusing; but they are instructive: and the embellishments are perfect in their way,—giving as faithful representations of coats, hats, ploughs, and other common objects, as pencil and paper can well produce.

The object of both these little volumes is the same:—to assist in supplanting the old system ‘of coercing the youthful mind’, and in substituting one, under which one of the chief punishments is the refusing to hear the lesson. We think, therefore, that we may recommend them to the perusal of our little friends, and to the patronage of their parents and teachers.

Art. XIV. *The Ominous Isle. Founded on Fact.* By the Portland Shepherd. 12mo. pp. 95. Price 2s. 6d. London, 1836.

If the Portland Shepherd has, as it is intimated on the title-page, ‘for a pen exchanged his crook,’ and ‘sold his lambs to print his book,’ we are very sorry for him. ‘Fate’ has never marked him as a poet; and the sooner he abjures the pen, and resumes his pastoral staff, the better. Those persons are not his true friends who would encourage him in efforts which can lead to no successful result.

Art. XV.—CORRESPONDENCE.

GERMAN UNIVERSITIES—GESENIUS.

‘TO THE EDITOR.

‘DEAR SIR,

‘Permit me to call your attention to a few clerical errors which occur in the last article of your August Number. Some, being errors in well-known names, may have arisen from inattention or accident; but it is probable that others have been produced through the obscurity of the hasty notes with which I had supplied you. It is to the latter only that I wish to refer, as the others can mislead no one, and you have of course observed them yourself. The name of the esteemed geographer at Berlin is Ritter, not Ritfer; that of the lamented philosopher who died last March at Halle, is Billroth, not Bilbroth; and that of the professor at Erlangen, mentioned as the author of the Commentary on the Epistle to the Ephesians, is Harless, not Harlep. His work is, I may add, deserving of specific mention, as being, in the opinion of competent judges, one of the very first specimens of the application of philology to the exposition of the New Testament

which has proceeded from any German pen. I must also, on the ground of literary justice, refer to a more important error. My account of Gesenius has been evidently misunderstood. It is too much to say that he is eclipsed by Ewald, *and several others*. Ewald is certainly acknowledged as the superior light, though indeed there can be little question that he is very largely indebted to Gesenius; and Hupfeld, of Marburg, a pupil of Gesenius, who has announced his intention to publish a Hebrew grammar, which shall go deeper into the spirit of the language than Ewald has done, is, from the very great acumen displayed in his mere occasional pieces, believed by very many to be equal to the fulfilment of his pledge. But he has not yet done it. Umbreit, of Heidelberg, is by some spoken of as being *equal* to Gesenius; but it would be difficult to find the evidence. Hitzig, of Zurich, the scholar of Ewald, who has applied the grammatical system of his master to the interpretation of Isaiah, and comes into frequent collision with Gesenius in the course of it, though largely commended by Ewald, will perhaps hardly prevail on any other person to justify his own opinion of his comparative pre-eminence. The fact is, that nearly twenty years ago, when hosts of Hebrew grammars, large and small, were pouring from the German presses, the publication of Gesenius's work threw them all into the shade; and while they have passed into oblivion, his has remained till this hour as the standard work upon the subject. The effect of Ewald's work has been not so much to controvert his views, though this, in his first edition, he does frequently and very coarsely, but to supply a more strictly philosophical analysis of principles than he had done. Gesenius is not indeed a true friend to the cause of Scriptural religion;—unhappily he is just the reverse; but, on the purely literary question of his merits as a grammarian and scholar, let us not misrepresent his case. Rather let us pray that God will raise up many more in Germany, who shall exhibit piety and learning in the highest point of union; and let those who are anxious for this, in reference to the literature of the Old Testament, keep their eye on the course of Hävernicks in Rostoch, and König in Maentz. Believe me, in conclusion, my dear Sir,

Very sincerely yours,

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‘LONDON, Aug. 24th.’

ART. XVI. LITERARY INTELLIGENCE.

Mr. Jacob Jones announces for publication during the month, a *third edition* of “The Anglo-Polish Harp; Scenes from Longinus; and Poems”, with Emendations, and considerable Additions.

In the press, Burk's Life of Bengel. A Memoir of the Life and Writings of John Albert Bengel, prelate in Wurtemberg. Composed principally from Manuscript Documents. By the very Reverend Dean Burk, Great Grandson of Bengel. Translated from the German by the Rev. Robert Francis Walker, A.M., Curate of Purleigh, Essex,

and late Chaplain of New College, Oxford. In one volume, octavo.—The Writings of few German Divines have exercised so much influence upon English Christians, as those of John Albert Bengel. Few have read his works, but many are influenced by their readers.

Preparing for publication, Menzel on German Literature, translated from the German.

In the press, Guido and Julius. The Doctrine of Sin and the Propitiator; or, the True Consecration of the Doubter, explained in the correspondence of two friends. By the Rev. Francis Augustus Tholuck, D.D., &c., &c., Professor of Divinity in the University of Halle. Translated from the German by Jonathan Edwards Ryland. With a Preface by John Pye Smith, D.D. In one volume 12mo.

In the press, the Philanthropist; or, Selfishness and Benevolence illustrated; a Tale. By a Lady.

In the press, the Linnæan System of Botany; illustrated and explained. By T. Castle, M.D., F.L.S. Also, a 3d Edition of the Author's Introduction to Medical Botany.

In the press, and shortly will be published, an English Grammar. By Matthias Green, Birmingham.

In the press, Twenty Select Discourses on the grand subjects of the Gospel, chiefly designed for Villages and Families. By W. Oram, Wallingford.

In the Press, General Statistics of the British Empire. By James M'Queen, Esq.

In the Press, Temptation, a Treatise on Satanic Influence. By the Rev. Samuel Ransom, Classical Tutor, Theological Academy, Hackney.

ART. XVII. WORKS RECENTLY PUBLISHED.

HISTORY.

The Marquess Wellesley's Despatches, Minutes, and Correspondence, during his Administration in India; corrected, arranged, and revised by his Lordship. Vol. 2. The Volume embraces the Settlements of Mysore, the Carnatic, Oude, Tanjore, Surat, &c. The Treatise of Hydrabad, of Seringapatam, of Nepaul, with Persia, the Guicowar, &c. The Expedition to Egypt, the Foundation of the College of Fort William, the Regulations of the Private Trade, &c., &c.

The Student's Manual of Ancient History: containing Accounts of the Political Condition, Geographical Situation, and Social State of the principal Nations of An-

tiquity. Carefully digested from the Ancient Writers, and illustrated by the Discoveries of Modern Scholars and Travellers. By W. C. Taylor, LL.D., M.R.A.S., of Trinity College, Dublin. Crown 8vo, 10s. 6d.

THEOLOGY.

The Union of Church and State Antiscriptural and Indefensible: including a Particular Review of Chancellor Deatry's "Sermon," and of Archdeacon Hoare's "Charge," in Defence of the Church of England; and exhibiting every Material Argument hitherto advanced for and against Political Establishments of Christianity. By the Rev. W. Thorn, Winchester. 12mo., 7s. 6d. in Turkey cloth.